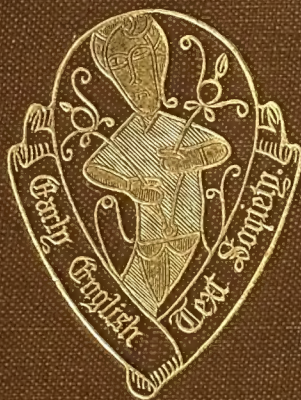


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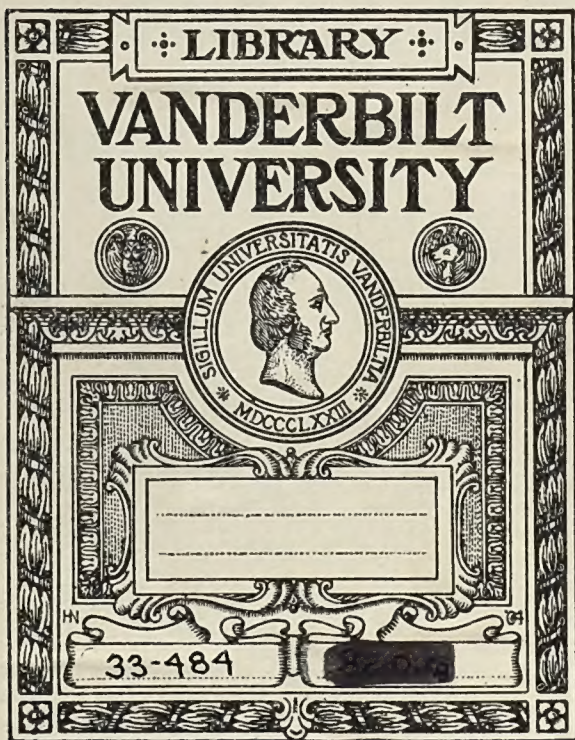
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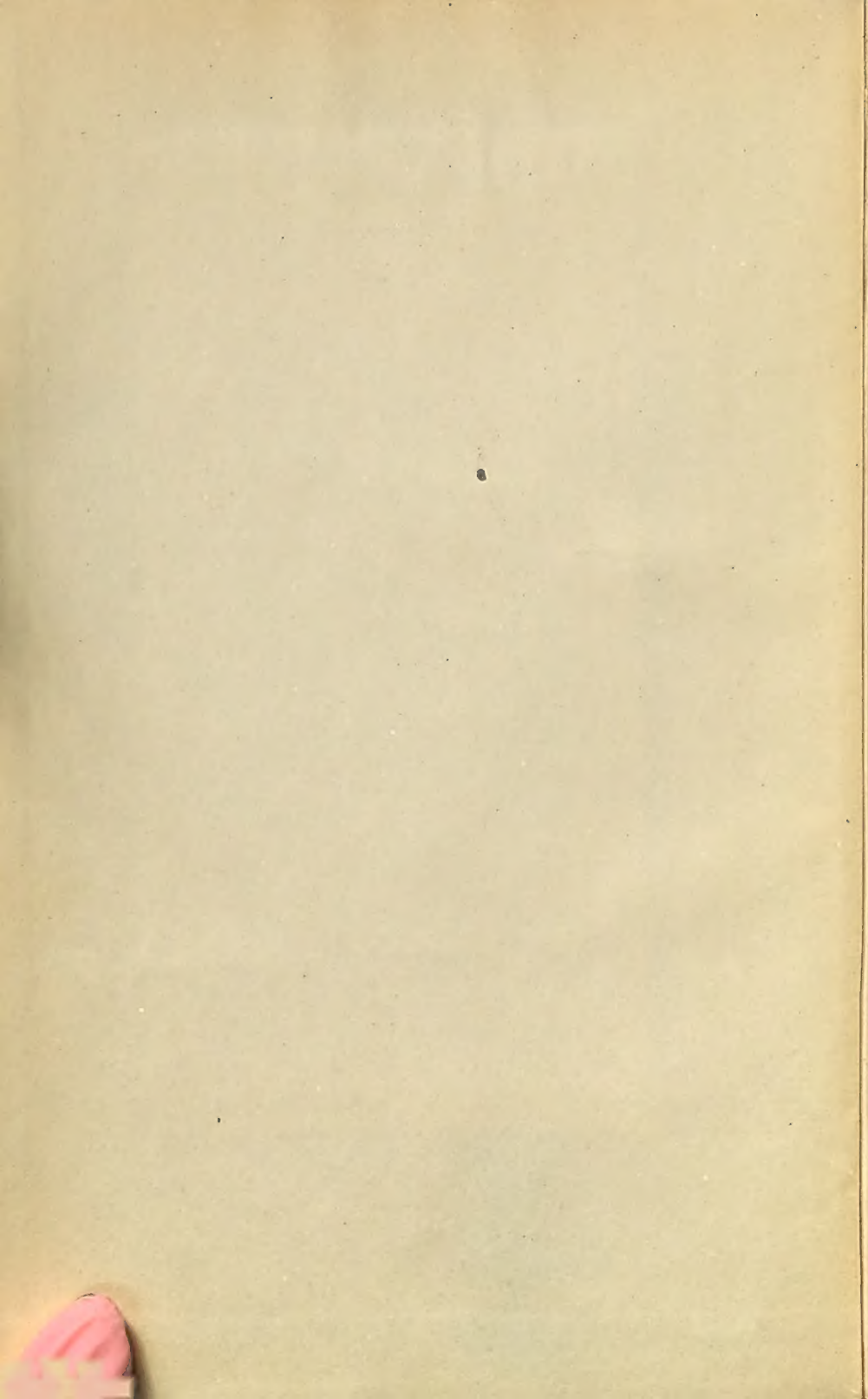
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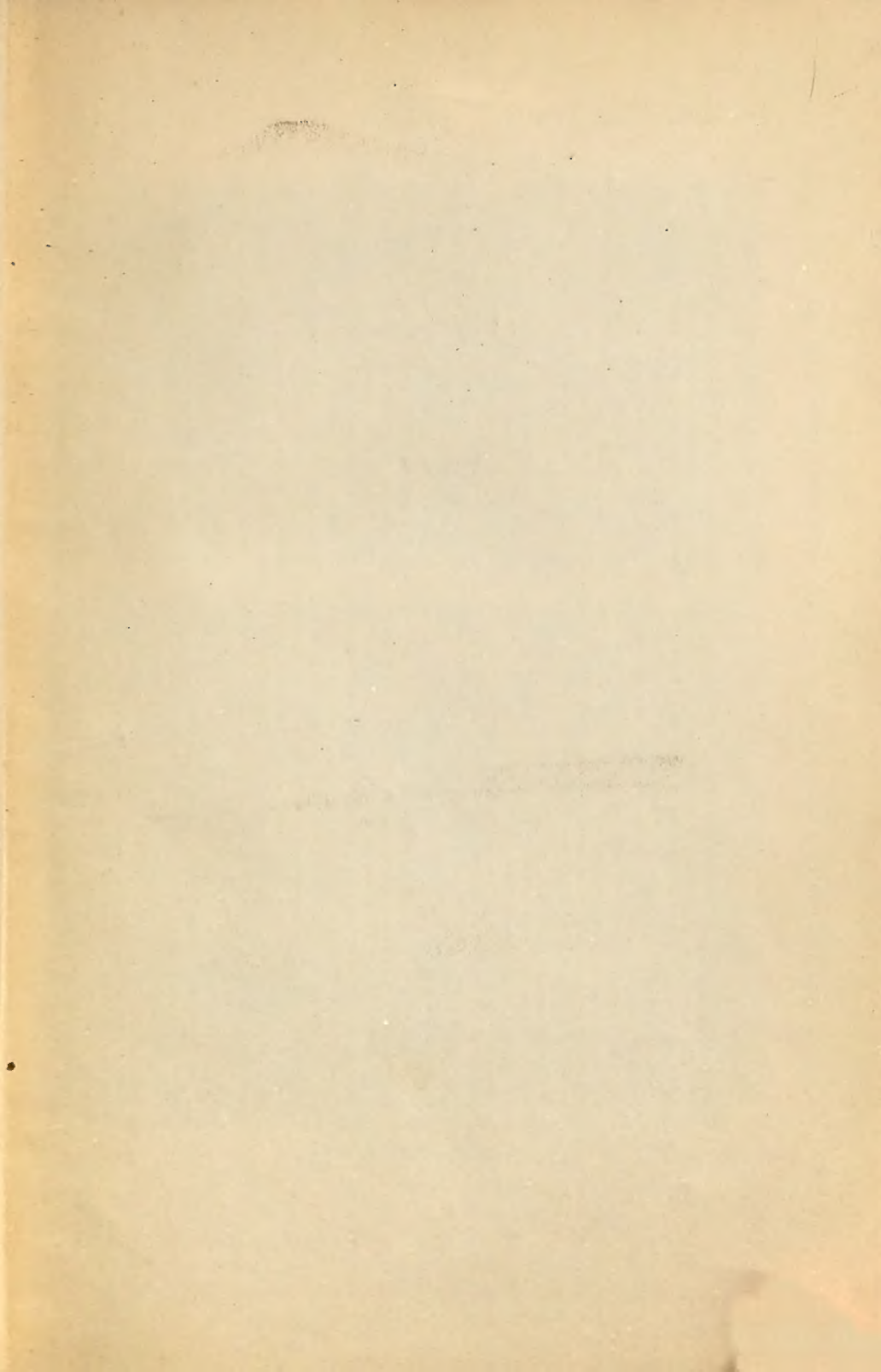
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The Pepysian Gospel Harmony

EDITED BY
MARGERY GOATES

M.A. ST. ANDREWS; CARNEGIE RESEARCH SCHOLAR

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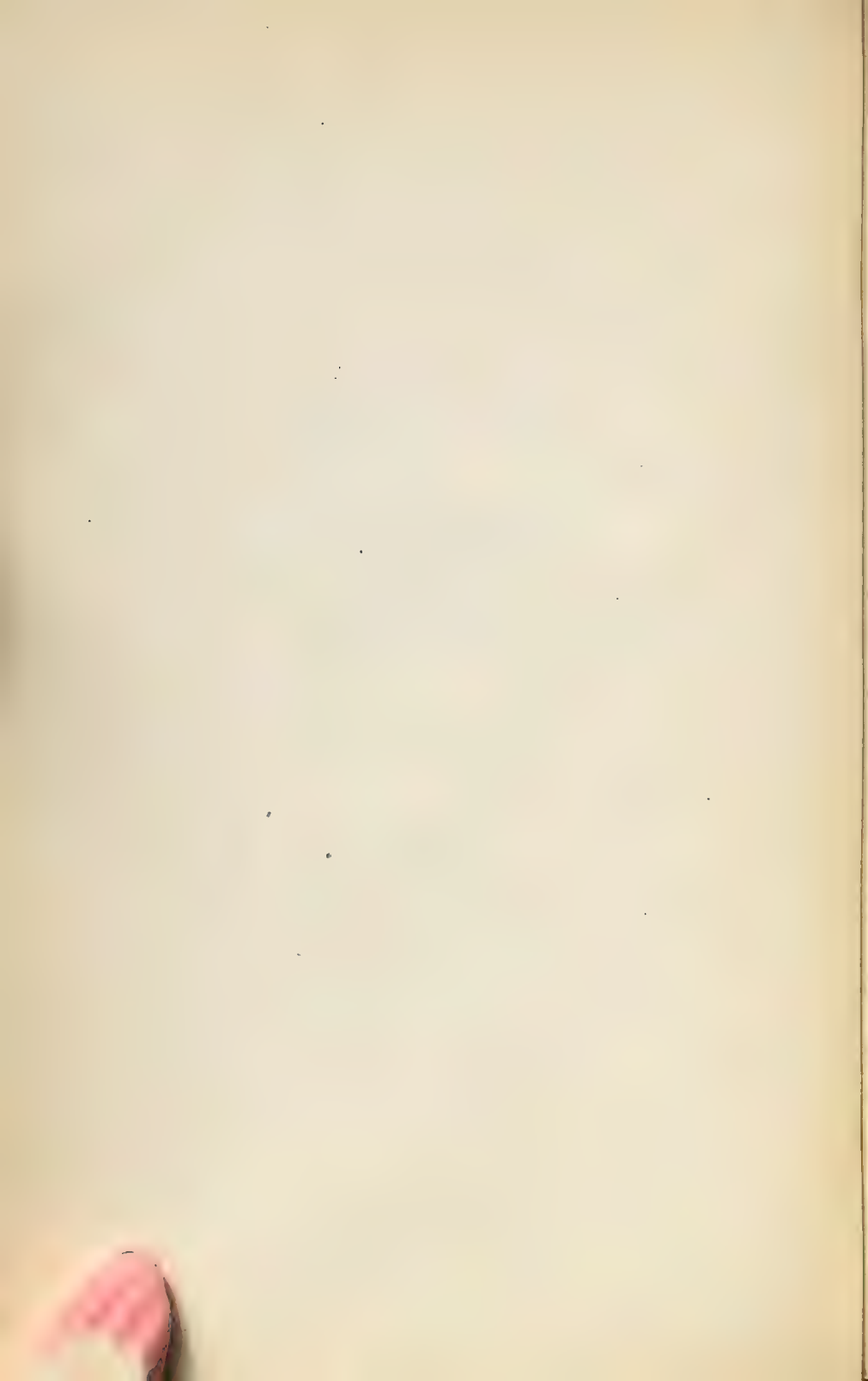
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Dedicated
to
Anna Carolina Paues



PREFACE

I WISH to express my thanks to the Master and Fellows of Magdalene College, Cambridge, for their kindness in allowing me to prepare the text for the press; to the late Pepys' Librarian, Mr. Gaselee, and the Deputy Librarian, Mr. Vernon Jones, for giving me unlimited facilities for consulting the manuscript; to Miss M. A. Whitelegge for allowing me to use the transcript of the Harmony made by her some years ago; above all to Miss A. C. Paues, at whose suggestion the work was undertaken, and without whose constant help and encouragement it could never have been carried through.

My thanks are also due to the Staff of the Cambridge University Library, especially to Mr. Rogers and Mr. Thomas; to the Staff of Edinburgh University Library, especially to Mr. Cuthbertson and Mr. Ballantyne; to the Head Mistress and Governors of the Manchester High School for granting me a half-term's leave of absence to enable the work to be completed; to Sir Israel Gollancz for his interest and advice, and to Miss Mabel Day and Miss Nora Kershaw for their help and criticism while the text was going through the press.

Finally I would gratefully acknowledge the substantial financial assistance which, as Carnegie Scholar, I received from the Carnegie Trustees during the years 1915-1917. The Trustees have kindly undertaken to continue their generous help by contributing towards the expenses involved in printing.

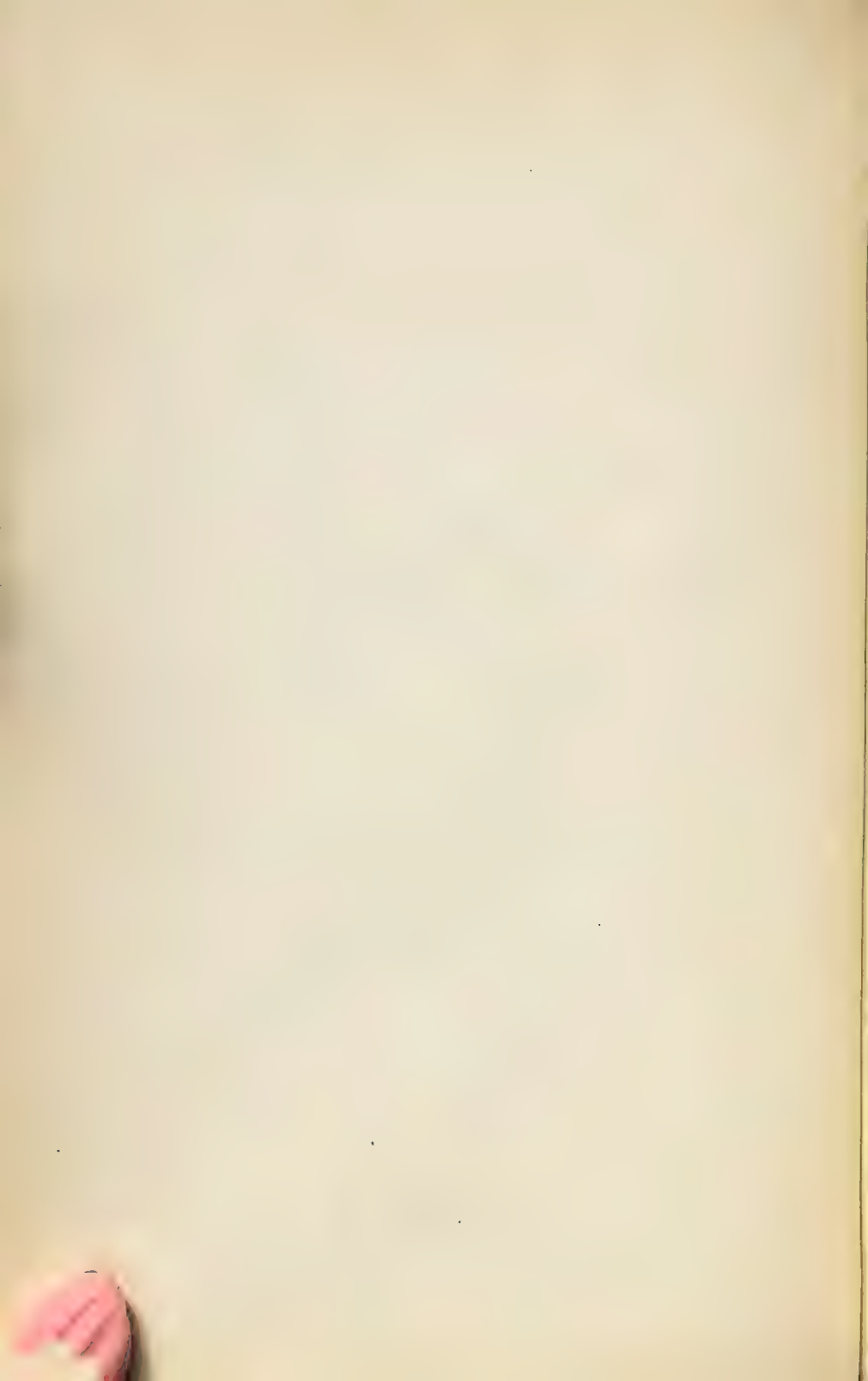
MARGERY GOATES.

March 1922.



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INTRODUCTION

CONTENTS AND DESCRIPTION.

THIS Middle English Harmony of the four Gospels is found on pp. 1a-43a of MS. Pepys 2498 in the library of Magdalene College, Cambridge. The MS. is erroneously catalogued¹ and labelled as a collection of Wycliffe's sermons. The real contents were first discovered in 1902 by Miss A. C. Paues of Newnham College, Cambridge, and made known by her in Vol. XXX of the *Englische Studien*,² and further in her *A Fourteenth Century English Biblical Version*.³ A more detailed description of the volume was given in 1907 by W. H. Hulme,⁴ and still more recently by J. Pålsson.⁵

CONTENTS.

The volume contains eight separate works :

1. pp. 1a-43a (No title). The Harmony of the Gospels now printed for the first time.
2. pp. 45a-212b (No original title⁶). *a litel tretiz of diuinite to turn man from romances and gestes, wherein he leseþ mychel of his tyme þat so setteþ his hert fram god, and to give him instead þing þat is profitable bope to lyf & to soule.*
3. pp. 212b-226b (Title in red). *Here bigynnen good techinges of wise men wiþ þe ten hestes afterward. distinctelich expounded,*

¹ Cf. *The Pepys Catalogue, Magdalene Coll., Camb.* This is in Pepys' own handwriting.

² pp. 344-346.

³ *Upsala diss., Camb.* 1902, pp. lxxv-lxix.

⁴ *The Middle English Harrowing of Hell and Gospel of Nicodemus, E.E.T.S., Extra Ser.* 100, pp. xxxiv-xxxvi.

⁵ *The Recluse, A fourteenth-century version of The Ancren Riwele, Lunds Universitets Arsskrift, Lund*, 1911 and 1918. Cf. *Preface*, pp. i-xi.

⁶ But at the top of p. 45, in a sixteenth-century hand, is written: *Mirror, or glasse to Looke in;*

4. pp. 226b-263b (Title in red).

*papocalips on englissh : makeþ here gynnynge
After þis synful lyf : god graunt vs good wonyng*¹

5. pp. 263b-370a (Title in red).

*Of þe sautere on englich : here is þe gynnynge,
Wip þe latyn bifore : & Gregories expounynge*

There are two other MSS. of this Psalter²: British Museum, Addit. 17376, and Trinity College, Dublin, 69 (A. 4. 4.), edited by Professor Bülbring.³

6. pp. 371a-449a (No title). The Recluse.⁴

7. pp. 449a-459b (Title in red).

*Of oure lefdy marie : bigynnep now here þe pleynt
þat of þe passion of hir son sche telde with hert feynt.*

8. pp. 459b-463b (No original title).⁵

The Gospel of Nicodemus.

This is the earliest of the nine known MSS. of the Middle English prose versions of this Gospel.⁶

DESCRIPTION.

Judging from the writing, Dr. Montague James considers that the MS. belongs to about the year 1400. This date also tallies with a note⁷ on p. 370 of the volume:

*The age of this book. by conferring with an other copy,
was wretten when k henry the. 4. had busines agayste the
welshmen. An^o [1401].*

The MS. is a large folio on vellum, consisting of 232 leaves (fol. 22

¹ For the relation of this version to the whole family of English Apocalypse MSS., see Paues, A. C., *op. cit.*, pp. xxiv-xxx.

² For a comparison of the three versions, and extracts from a possible French source, see Paues, A. C., *op. cit.*, pp. lvi-lxii.

³ Bülbring, K. D., *The Earliest Complete English Prose Psalter*, together with *Eleven Canticles and a translation of the Athanasian Creed*, edited from the only two MSS. Part I. London, 1891 (*E.E.T.S. Orig. Scr.*, No. 97.) Cf. Paues, A. C., *op. cit.*, pp. lvi-lxii; Hirst, T. O., *The Phonology of the Earliest Complete English Prose Psalter*, Diss. Bonn, 1907.

⁴ Pählsson, J., *op. cit.*

⁵ But in the same sixteenth-century hand above mentioned (p. xi, note 6) is written: *Nicodemus Gospel*; For the probable identity of the writer, cf. below, note 7.

⁶ Cf. Hulme, W. H., *op. cit.*, pp. xxxiv-lx.

⁷ Probably written by Stephen Batman, D.D., the well-known collector of the Parker MSS. († 1584). Cf. Paues, A. C., *op. cit.*, p. lviii.

is only a half sheet), with 2 paper flyleaves at the beginning and 2 at the end. The volume is arranged in quires of 8 leaves each, as is indicated by catchwords, which occur regularly on every sixteenth page, except at the end of the third and the twenty-third quires, which contain 14 and 11 leaves respectively. The MS. is numbered by pages in a recent handwriting, and the first leaf of each quire also bears its number (in pencil). The folio has recently been re-backed and each page now measures $13\frac{7}{8} \times 9\frac{9}{16}$ inches. The MS. is written in double columns of 54 lines in a bold and clear¹ hand which is the same throughout. The ink varies from jet black to dark brown. In the Harmony it is wholly brown, though elsewhere generally black. But the titles, paragraph headings, Latin quotations, and, occasionally, English words and phrases together with the original² marginal notes are in red ink. In the Harmony the headings only are in red, and these are indicated in the printed text by the use of a larger type.

The ornamentation of the MS. is simple. Each separate work begins³ with an ornamented capital, 4–12 MS.-lines deep,⁴ coloured blue, or blue and red, and standing out in bold relief against a background of fine red, or red and violet, pen-work; while similar capitals, though smaller⁵ and less ornate, mark the subdivisions of each work.

The MS. is bound in brown leather. Its front cover is adorned with one of Pepys' book-plates imprinted in gold, and showing by its decoration and inscription the connection of Pepys with the Admiralty. The decoration consists chiefly of two anchors entwined with ropes, and the inscription is:

SAM. PEPYS
CAR. ET IAC
ANGL. REGIB.
A SECRETIS
ADMIRALIE.⁶

On the back cover, similarly imprinted, is his armorial book-plate, with the motto:

MENS CUIUSQUE IS EST QUIUSQUE

¹ Except that *e: o*, *c: t*, and *n: u*, are often ambiguous.

² For marginalia and other insertions not in the original handwriting, cf. Pålsson, *op. cit.*, pp. viii–xi.

³ Except the fourth (*incip. p.* 226b), and the fifth (*incip. p.* 263b), whose initial capitals are beautifully drawn, but not coloured.

⁴ The initial O of the Harmony occupies 12 MS.-lines.

⁵ In the Harmony these smaller capitals are almost invariably 3 MS.-lines deep, with the exception of *p* and *I*: *p* varies between 4 and 13 MS.-lines, and *I* between 5 and 9.

⁶ Cf. Hardy, W. J., F.S.A., *Book-plates*, 2nd Ed. London, 1897, p. 178.

On the reverse side of the second flyleaf is pasted the "portrait" book-plate of Pepys¹ with the inscription and motto mentioned above; while on the last page of the MS.—the lower half of the second column—is pasted his "little" plate with the initials S. P. decorated with ropes and anchors as before.²

In preparing the Harmony for publication, the manuscript readings have been retained as far as possible. Such emendations as were necessary have been enclosed in square brackets and the corresponding manuscript form given in the foot-notes. Erasures and uncertain letters have also been carefully noted. Expansions of manuscript abbreviations appear, as usual, in italics. Owing to their ambiguity the scribe's capital letters have had to be set aside; also his arbitrary punctuation.

¹ Cf. Hardy, *op. cit.*, pp. 216-218.

² Cf. Hardy, *op. cit.*, p. 8.

EVIDENCE OF A FRENCH SOURCE.

I have not yet been able to discover the immediate source of the Pepsysian Harmony; but that it was French, and not Latin, is almost if not absolutely proved by the striking evidence of vocabulary and phraseology.

In the expression—*And þo bigonnen hij [p]at helden Jesu forto cracchen hym* (93.33–34), the word *cracchen*¹ (OF. *crachier*, ‘to spit’) is peculiarly interesting, since there is no other known example of its use in English.² Again, in the phrase *to ziuen her chateux in to þe temple* (49.18–19), we have the only case on record in which the Anglo-French legal term *chateux*, ‘goods,’ ‘chattels,’ is used non-technically.³

There are also certain curious verbal errors which are most likely *mistranslations* of a French original. The most remarkable of these is *oriole*, which occurs in the expression, *And Jesus was þo a slepe bihinde in þe schipp in an oriole* (21.18–19). The corresponding Vulgate is *supra cervical dormiens* (Mc. iv, 38), which the Later Wycliffite Version⁴ rightly renders ‘sleeping on a pillow.’ The word *oriole*, which means ‘porch’ or ‘passage,’ is apparently due to a misreading of the Old French word for ‘pillow,’ which is *oreille(e)*.⁵

A similar error occurs in the following:—*And Jesus entred in to on of þe schippes, þat was Simondes faders*. Here *Simondes faders*, 17.25–26 (Vulg. *Simonis*, Lc. v, 3) is probably a mistranslation of the Anglo-French *de or a simon pers*—the MS. contraction for *pers*, ‘Peter,’ being misread as *pere*, ‘father.’

Again, in the passage:—*þo com a man to Jesu and offrede hym children, þat he schulde touchen hem and blissen hem. And Jesus deciples recu[s]eden hem þat hem offreden* (67.23–26), the contradiction between *a man* and *hem þat . . . offreden* is very likely due to a mistranslation of the French indefinite pronoun *on*, since in Old French many of the forms for *on* and *homme* were identical, e.g. OF. *on*, *hon*, *omme*, *hom*.

At the marriage feast in Cana of Galilee, when the Virgin Mary noticed the lack of wine, Jesus said, *þe man was nouzt ȝut comen þat scholde scheve his power*, 12.9–10 (Vulg. *nondum venit hora mea . . . Joh. ii, 4*). This translation *man* for *hour* is probably due to the misreading of OF. *(h)ore* as *(h)on*. Cf. 76.29, where *þe wers*

¹ Cf. *craccheden*, 97.22.

² *cracchen* not in *N.E.D.*

³ The only example of this form quoted in *N.E.D.* is:—1389 *Eng. Gilds* (1870) 53, *To certesfen jou of godes & chateux*.

⁴ Edit. Forshall and Madden, *Oxford*, 1850.

⁵ Communicated by Miss A. C. Paues.

(Vulg. *lapides*, Lc. xix, 40) points to a similar confusion between *F. pire* and *pierres*.

No less than three times it would seem that OF. *lever* and *laver* have been confused. (1) '*Jeh, he seide, 'lyfte zou of þe watere for penaunce,*' 9.32-33 (Vulg. *Ego quidem vos baptizo in aqua in paenitentiam*, Mt. iii, 11). (2) *for as mychel as Jesus ne aros nouzth tofore þat he ete*, 40.10-11 (Vulg. *quare non baptizatus esset ante prandium*, Lc. xi, 38). (3) *And Jesus po to hem seide which of hem it were þat nolde nouzth wasche his schepe vpon þe sabat 3if it were fallen in a foule dicke*, 37.29-31 (Vulg. *Ipse autem dixit illis Quis erit ex vobis homo qui habeat ovem unam, et si ceciderit haec sabbatis in foveam, nonne tenebit et levabit eam?* Mt. xii, 11).

Another mistranslation of the same kind is apparently due to OF. *foudre* having been read as *poudre*, with the result that Satan is said to have fallen from heaven, not as *lightning* (Vulg. *Videbam satanam sicut fulgur de caelo cadentem*, Lc. x, 18), but as *dust*:—'*ich sei3 Sathan als dust falle fram heuene,*' 34.20.

In a previous discourse Jesus is said to have bidden his disciples to *be wyse as saint Petre and symple as a douue*, 30.14-15 (Vulg. *Estote ergo prudentes sicut serpentes, et simplices sicut columbae*, Mt. x, 16). The curious mistranslation *saint Petre* is probably due to OF. *serpentes*, in its contracted MS. form, being mistaken for A-F. *S. Pers*.

A further witness to a French source is the use of *he*, instead of *it*, with reference to *þe temple* (F. *le temple*), 84.10, and *þe wynde* (F. *le vent*), 21.24; both obvious retentions of the French gender. The context is: (1) *And als he went out of þe temple, so comen his deciples and scheweden hym how he was riche & good & strong*, 84.9-11. (2) *And also suiþe Jesus comaunded þe wynde and þe see forto be stille and þat he ne blew nomore; and also sone it was stille*, 21.23-25. Cf. 54.1, where the second *hym* refers to *þe werlde*.

The story of *Hou þat Jhesus reised þe wedewes douztter from dep to lyue*, 30. § 29, is a curious case of persistent error.¹ The passage corresponds to the raising of the widow's son at Nain (Lc. vii, 11-18). On the hypothesis that the substitution of *douztter* for the traditional *son* is merely a scribal error,² the case for a French as against a Latin

¹ For an account of a similar error in a fourteenth-century translation of the liturgical gospels, see Deanesly, M., *The Lollard Bible*, Camb. Univ. Press, 1920, p. 181.

² But it is more likely to be a case of direct translation from French. Since the type for the above was set up, Miss Mabel Day has kindly drawn my attention to an O.F. Gospel Harmony which resembles the Middle English one in the same striking divergence from canonical tradition: '*Et quant il vint alentree de le chite si encontra vne biere & se gisoit dedens le fille a vne veue femme qui morte estoit . . . et chele se drecha tantost & fu toute garie & saine.*'—Brit. Mus. MS. Roy. 20, A. xiii, fol. 40 a.

source is strengthened by the fact that while the Vulgate account employs *six* words indicative of gender:—*filius, unicus, defunctus, mortuus, illum* and *illi*, French translations of the Vulgate normally use only *three*, as in the following fifteenth-century account¹:—*Quant il aprocha a la porte de la cite len portoit un cors qui estoit mors qui estoit filz dune fame qui nauoit plus denfans & ele estoit nueue et grant tourbe de la cite o lui. Quant nostres sires la mo il fu meü de misericorde. Cest a dire il auoit pitie & fu meü a faire li misericorde & li dist ne plourez mie & il aprocha & atoucha la biere & ceus qui la portoiert sarresterent. & ihesus li dist enfes ie te di lieue toi & al qui estoit mort sassist & print a parler & il le dona a sa mere.* Here the only evidence of the widow's child being a son lies in the words *filz*, *al*² and *le*. The English translator, working probably on a similar narrative, perhaps misread OF. *filz* as *file* (OF. *filte*, 'daughter'), and having begun the story in terms of *douȝtter* continued it consistently to the end, changing the gender of *al* and *le* to correspond.

Another illustration of close kinship with a French source is the following:—*And þou, he seide, sum tyme turne aȝein and conforte þi bretheren*, 88.6–7. This rendering is clearly much nearer to:—*& tu aucune fois torne vers tes freres & les conferme*,³ or to:—*& tu aucune foisournes vers tes freres & les confermes*⁴ than to the Vulgate:—*et tu aliquando conversus confirma fratres tuos* (Lc. xxii, 32).

Further evidence of a French source is afforded by the following idiomatic phrases:—

And he reproveth hem þat wolden hym slee, and schewed hem þat hiȝ hadden wrong, 54.11–13 (cf. F. *avoir tort*).

& þorouȝ þat skyl went Joseph [ȝ] Marie his spouse . . . vnto Be-leem *forto make reconischaunce in his owen cite*, 4. 33–5. 2 (cf. Lc. ii, 4). The expression *forto make reconischaunce* is taken from OF. *faire reconnoissance*. There is no other example of the phrase in Middle English.⁵

Hou Jhesus turned þe heued to ȝacheus, & tolde hym an ensample of X besauntȝ, 70, § 77, heading (cf. F. *tourner la tête*).

And vpon þat oȝer day comen þe preestes and þe Phariseus to Pilate . . . & bisouȝtten hym þat he schulde do looke þe body in þe sepulchre til þe þridde day, 101.25–30 (cf. F. *faire garder le corps*).

¹ Edin. Univ. Lib. D. b. I. 3, *La Sainte Bible avec un commentaire*, fol. 390, recto, col. 1, l. 39—col. 2, l. 5.

² *al* is a contracted form of *a le*.

³ British Museum, Roy. 20. B.v., fol. 45, recto, col. 2, ll. 39–41. Early fourteenth-century according to catalogue.

⁴ British Museum, Bibl. Reg. 19. c. 11., fol. 193, recto, col. 2, ll. 7–8.

⁵ *N.E.D.* gives 1602 as the date of the earliest example.

Hou Jesus ches hym sixty and twelue deciples, 33. § 32, heading. . . . *After wardes þan ches Jesus hym sexti & twelue discipules*, *ib.* ll. 19-20. This rendering of the Vulg. *septuaginta duos* (Lc. x, 1), is apparently due to OF. *sexante doze* (also *duse, doce, dose, douse, do33e, du33e*), F. *soixante-douze*.

And þo com a womman and avised hir of seint Petre (92.28). This reflexive use of *avised* with *of*, meaning 'observed,' 'watched,' is evidently borrowed from the F. *s'aviser de*. The corresponding Vulgate is *vidit eum alia*, Mt. xxvi, 71.

The above evidence for a French source is further strengthened by the strong French element in the vocabulary, especially by the presence of certain somewhat uncommon loan-words, *e.g.* :—

she hadde done þat dede in þe honoura[u]ce of his buryinge, 75.20-21. (OF. *honorance, onnourance*).

Hou Jhesus heled a womman þat was bocched,¹ 42. § 44, heading. (ON-F. *boche* = OF. *boce*, 'ulcer').

hij scholden gleize þe aprise of þe Phariseus, 52.24-25. *aprise*, 'learning' = OF. *aprise*, the substantive use of the fem. sing. of *apris*, p. p. of *aprendre*, 'to learn.' (The corresponding Latin is *doctrina Pharisaeorum*, Mt. xvi, 12.)

Yblessed be þe bonair, 26.30 (Vulg. *Beati mites*, 'Blessed be the meek,' Mt. v, 5).

þe feste of loges, 53.18. OF. *loge* means 'arbour' or 'hut.' (The corresponding Latin word is *scenopegia*, 'feast of Tabernacles,' Joh. vii, 2.)

And þo comen þe wymmen towards þe sepulchre in þat gardyne, and seizen an aungel . . . ycladde in a white chesible, 103.3-6. A curious use of OF. *chesible*. (The Vulg. has *stola candida*, Mc. xvi, 5.)

The Pharisees are described as being *liche þe graues þat ben daubed and made faire wiþouten and stunken wiþinne* (82.10-11)—an amplification of the Vulg. *similes . . . sepulchris dealbatis* (Mt. xxiii, 27). The OF. verb. is *dauber*.

In *þis gentil womman*, 42.27, we have OF. *gentilfemme*. (The corresponding Latin is *Hanc autem filiam Abrahæ*, Lc. xiii, 16.)

Thus the cumulative evidence of vocabulary, phraseology, and especially of those curious divergences from the Vulgate which I have called mistranslations, all clearly indicates a French text as the immediate source of the Gospel Harmony.

¹ *N.E.D.* quotes only one example of the use of the verb *botch* with the above meaning: 1699, *Young Hylas*, *botch'd with Stains too foul to name*.

LANGUAGE

I. VOWELS.

A. O.E. SHORT VOWELS.

§ 1. O.E. *a* except before nasals and shortened O.E. *ǣ*.

O.E. *a* remains : (a) In closed syllables : *bifallen* (p. p.) 2.22, *habbe* (inf.) 5.5, *wasshe* (inf.) 17.25. Scand. loanwords : *caste* (pt. sg.) 13.1. Shortened O.E. *ǣ* : *askeden* (pt. pl.) 5.35, *schadde* (pt. sg.) 13.1, *yhalewed* (p. p.) 77.16, *wrappen* (inf.) 39.11 (O.E. *wrāþian*, *wrēþan*).

(b) O.E. *a* in open syllables : *quakeand* (prs. p.) 24.25, *baped* (p. p.) 69.23, *wakeþ* (imp. pl.) 85.9, etc.

§ 2. O.E. *a* (o) before nasals.

(a) O.E. *a* before single nasal usually remains : *bigan* (pt. sg.) 3.29, *many* 1.10, *schame* 27.7, *man* 1.6, etc., but once *mon* in *monnes* (gen. sg.) 55.38, *fram* 17.19, etc. (5 ×), *fram* 2.13, etc. (59 ×), but *from* 27.23, etc. (25 ×); cf. *fro* 10.17, 57.8, twice only. *whan* usually (*wan* 22.34), but *whennes* 96.30; *pan* usually (*panne* 9.28, etc. (7 ×)), but *pennes* 54.36.

(b) O.E. *ā* > *ō* before lengthening consonant groups : *clombe* (pt. sg.) 70.18, *lombe* 11.19, but *lambren* 110.15, *wombe* 3.28, *bonde* (pt. sg.) 99.31, *honde* 25.7, etc., *honden* 53.5, etc., *hondes* 76.24, etc. (3 ×), (also *hende* 21.11, O.N. *hendr*) but *handlen* (inf.) 107.18 (for *toforne hande*, *honde*, see § 34), *londe* 18.12, *wonde* (pt. sg.) 5.6, *amonge* 8.12, *euen song* 21.14, *stonge* (pt. sg.) 108.19, *þwong* 9.5, *wrong* 9.20 (O.N. (v) *rangr*), but *anged* (adj.) 19.4.

and 1.4, etc.; *andsered* (pt. sg.) 3.12 once only, regularly *ansuered* 23.29, etc., *answered* 23.22, etc.

Before other than lengthening consonant groups : cf. *ansuered*, *answered* above; *dronke* (pt. sg.) 15.30, 31, *ponked* (pt. sg.) 3.31, etc., but *þanked* (pt. sg.) 7.2, etc. (*þonk* — : *þank* — = 10 : 14).

§ 3. O.E. *æ* (Merc. Kent. *e*) and earlier shortened O.E. *ǣ* (*ē*).

(a) O.E. *æ* > *a* both in closed and open syllables : *satt* (pt. sg.)

15.13, *almes* 9.15, *tobaste* (pt. sg.) 100.6, *what* 3.20, etc., *graues* 21.28, *hauene* 109.21. For *quop* (pt. sg.) 32.31, 65.10, *quod* (pt. sg.) 66.31, *heruest* 43.12 (<O.E. *herfest*, *hærfest*), *weper(e)* 32.30, etc. (6 ×), see Morsb. § 96. *gresse* 47.6 is probably from East Scand. *græs* (Björkman, p. 30, note).

O.E. *gæd(e)rian*, *gadrian* appear with *a*- and *e*-forms, *e*-forms prevailing: *gader* (inf.) 47.12, *gadreden* (pt. pl.) 59.11, *ygadred* (p. p.) 81.22, *gederen* (inf.) 33.30, *gedre* (inf.) 85.2, *gedred* (p. p.) 82.21, *gedereden* (pt. pl.) 47.13, *gedreden* (pt. pl.) 52.4, etc. (3 ×). (*a* : *e* = 3 : 7).

O.E. *gaderung* appears as *gaderynge* 23.18.

O.E. *togæd(e)re*, **toged(e)re* appear with *e*, *i*, *y*, ; *e*-forms prevailing: *togeder* 1.24, *togider* 5.23, *togyder* 33.21 (*e* : *i(y)* = 8 : 6).

(b) The shortened O.E. *ȳ* (*ē*) gives double forms with *e* and *a*.

(α) O.E. *ȳ* <Gmc. *ai*. Forms with *e* prevail: (*bi*-)*left(e)* (pt. sg.) 8.9, etc. (10 ×), (*bi*-)*leften* (pt. pl.) 103.17, etc. (6 ×), *lesse* (comp.) 7.29, 55.9, *spredde* (p. p.) 110.26, *flesche* 48.30, etc. (3 ×), *flesc(h)lich* 62.366, heading, 27, *clensen* (inf.) 88.4, *hestes* 96.7, *neuer* 1.13, etc., *euer* (-*e*, -*y*, -*ilch*, -*ych(e)*) 4.26, etc., *ledd(e)* (pt. sg.) 10.26, etc. (8 ×), *ledden* (pt. pl.) 97.15, 24, *ledde* (p. p.) 6.15, etc. (3 ×), *ladde* (pt. sg.) 11.29, etc. (3 ×), *ladden* (pt. pl.) 56.4, etc. (5 ×), *cladde* (pt. sg.) 95.29, *cladden* (pt. pl.) 96.14, *cladde* (p. p.) 96.21, *ycladde* (p. p.) 103.5, *agast* (p. p.) 107.15, *er* 25.26, *erlich* 78.5, 102.1, 4, but *ar* 70.19, *arst* 28.5, etc. (6 ×), *laste(n)* (inf.) 14.24, 64.9, *lasted* (pt. sg.) 18.33, etc. (3 ×), *schadde* (pt. sg.) 13.1, *yschadde* (p. p.) 82.16, *any* 1.5, etc., *wrappen* (inf.) 39.11 (O.E. *wrāpan*, *wrāpian*).

(β) W.S. *ȳ*, non. W.S. *ē* = Gmc. *ȳ*. Forms with *e* prevail: *neddre(s)* 82.12, etc. (3 ×), *redd(e)* (pt. sg.) 18.18, 79.19, *redde* (p. p.) 37.8, *dredd(e)* (pt. sg.) 4.4, etc. (3 ×), *dredde* (pt. pl.) 15.1, *dredde* (sb.) 47.30, *dradde* (pt. sg.) 7.34, *adrad* (p. p.) 3.6, 73.8, *adradd(e)* (p. p.) 5.12, etc. (5 ×), *wharfore* 49.12, etc. (3 ×), *wharto* 91.32, 94.13, *whar-wip* 51.25, *badden* (pt. pl.) 39.8. For *baden* (pt. pl.) 53.19, etc. (3 ×), see § 10, *late* (? p. p. <O.E. *lātan*) 101.18.

§ 4. O.E. *ē*, *ġ* and shortened O.E. *ē*, *ēo*.

These *e*-sounds are usually written *e* :—

(a) Short O.E. *ē*, *ġ* in closed syllables except before lengthening consonants : *nempned* (p. p.) 5.32, *leggen* (inf.) 17.30, etc. (3×), *seggen* (inf.) 32.33, etc., *seggeþ* (imp. pl.) 31.19, *sigge(n)* (inf.) 29.9, etc., *siggeþ* (imp. pl.) 65.11, *sugge(n)* (inf.) 40.25, etc., (*e* : *i* : *u* = 5 : 13 : 3), see Morsb. § 109.4; *pens* 63.14, etc., but *pans* 75.15, *penche* (inf.) 59.4, etc., but *pink(e)* (inf.) 101.27, 103.13. For *wormode* 101.7, see § 33, *togeder* § 3 (a).

(b) Shortened O.E. *ē* (*ēo*) : *mette* (pt. sg.) 25.15, *kepten* (pt. pl.) 5.10, *fellen* (pt. pl.) 6.16, *grette* (pt. sg.) 104.6, *yspedde* (p. p.) 77.4, *fedde* (pt. sg.) 46. § 49, heading, *fledde* (pt. sg.) 92.11, *wesshen* (pt. pl.) 12.13.

(c) O.E. *ē*, *ġ* before lengthening consonant-group : *hended* (pt. sg.) 28.6, *berne* 41.3, *lenger* (comp.) 91.4, *felde* 43.9, *ysperde* (p. p.) (<O.N. *sperra*) 107.10.

(d) O.E. *ē*, *ġ* in open syllables : *eten* (inf.) 16.18, *metes* 31.27, *tetes* 39.37 (prob. O.F. *tete*. See *N.E.D.*), *ybeden* (p. p.) 62.7, etc.

§ 5. O.E. *i* and shortened O.E. *ī*.

The O.E. *i* remains as a rule, written *i*, *y*. Rarely *i* > *e*.

(a) In closed syllables : *nizttes* 10.20, *briddes* 20.33, *ziftes* 82.8, *ligge* (inf.) 35.14. Shortened O.E. *ī* : *wisdam* 8.26, *bitidde* (pt. sg.) 45.11, (p. p.) 3.31, etc. (3×), *bitidden* (pt. pl.) 105.27, *bitydd(e)* (pt. sg.) 24.12, 45.10, (p. p.) 25.13, etc. (3×); before lengthening consonants : *pinges* 8.25, *wynde* 21.23, *childe* 2.31.

(b) In open syllables : *dryuen* (pt. pl.) 30.22, *hider* 34.5, *abiden* (pt. pl.) 2.24, *widewes* 30.28.

M.E. *i* > *e* in the following instances only : *penges* 7.9, *wedewes* 30. § 29, heading.

§ 6. O.E. *o* and shortened O.E. *ō*.

Written *o* throughout; before lengthening consonants *o*, *oo*.

(a) In closed syllables : *goddess* 1.14, *folk* 1.8; shortened O.E. *ō* : *softer* 30.11; before lengthening consonants : *pornes* 43.6, *vnderstonde* (inf.) 33.28, *woorde* 27.34, *boorde* 64.19, *hoorde* 41.10.

(b) In open syllables : *hosen* 33.23, *rot(i)en* (inf.) 42.5, 48.18. *ybore* (p. p.) 5.36, *lopen* (pt. pl.) 21.33 (anal. formation).

§ 7. O.E. *u* and shortened O.E. *ū*.

Written *u*, *o*, occasionally *ou*, especially before the lengthening consonants *mb*, *nd*.

(a) In closed syllables : *sonne* 20.10, *sunne* 73.1, *crommes* 50.22, *crummes* 64.19, *bigonnen* (pt. pl.) 76.19, *bigunnen* (pt. pl.) 26.4, *dronkelew* 32.8, *dronkenness* 85.8, *drunken* (pt. pl.) 48.25; with later shortening *zonge* 68.5, *zonger* 110.22, *zongest* 87.31, *sungen* (pt. pl.) 77.24. Shortened O.E. *ū* : *ludder* (comp.) 70.9, *pursday* 75. § 81, heading, *bōt* 7.6, etc. Before lengthening consonants *mb*, *nd*, *rn* : *cloumben* (pt. pl.) 22.31, *doumb(e)* 39.1, etc. (5 ×) but *dombe* 20.11, etc. (5 ×), *tumbed* (pt. sg.) 45.19, *houndes* 50.21, 22, *pounde* 75.10, *wounden* (p. p.) 5.8, *ywounded* (p. p.) 31.15, *ybounden* (p. p.) 20.12, but *bonden* (pt. pl.) 94.15, *fouden* (p. p., pt. pl.) 6.8, 16, etc., *mournende* (prs. p.) 68.18–19; with liquid or nasal in the following syllable : *hunger* 10.21, *wonder* 16.10, *ponder* 26.25, *forper* 24.31.

O.E. *purh* appears as *porouz* throughout, once only *poroz* 75. § 81, heading.

(b) In open syllables the writing *o* is the rule : *sones* 1.12, *dore* 102.16, 18, *hony* 107.23, *sonenday* 77. § 82, heading, *woned* (p. p.) 36.4, *loued* (p. p.) 8.27, *flowen* (pt. pl. < O.E. *flugon*) 22.7. Once *oo* in *bridegoome* 85.16 (O.E. *brýdguma*). See Morsb. § 122.3.

§ 8. O.E. *y* (*e*) and shortened O.E. *ȳ* (*ē*).

The old sound, written *u*, is sometimes retained, and a few *e*-forms occur, but the prevailing form is *i* (*y*).

(a) On late O.E. *i* for earlier *y* depend the following : *kyng* 1.19, etc., *kyngedom* 8.30, *kynde* 1.22, etc., *kynred* 1.16, *mankynde* 1.7. For O.E. *bisiȝ* (later also *bysiȝ*) occurs *besy* 36.11, etc. (3 ×); on O.E. *byczan*, later *biczān*, depend : *bigge(n)* (inf.) 46.28, etc. (6 ×), *bugge* (inf.) 15.14, (3 sg. subj.) 88.18. The late O.E. forms *hire*, *-a*, *hyre*, *-a*, appear regularly as *hire*, but *hure* 3.4, 35.

(b) O.E. *y* and shortened O.E. *ȳ* in closed syllables.

(α) Always *i* (*y*) in *synne* 4.2, etc., *first* 5.6, etc., *kirtels* 30.1, *lyfte* (1st sg. prs.) 9.32, *kissed* (pt. sg.) 32.18, *wirchen* (inf.) 101.21, *afyngred* (p. p.) 37.2; before lengthening consonants : *kyrnels* 37.4, *girdel* 102.28, *gyrden* (inf.) 110.25, *gyrde* (pt. sg.) 88.22, 110.22, *birpe* 45.18.

(β) Parallel *i* (*y*) and *u*-forms, *i*-forms prevailing : *nysten*

- (pt. pl.) 8.9, etc. (7 ×), *nyst* (pt. pl.) 16.18, *nust* (pt. sg.) 57.28, *fulfillen* (inf.) 107.32, *fulfilled* (p. p.) 88.20, etc. (3 ×), *fulfild(e)* (p. p.) 69.13, 100.2, *filden* (pt. pl.) 47.13, *fylleden* (pt. pl.) 18.5, † *fullen* (inf.) 12.14, † *fulden* (pt. pl.) 12.15; shortened O.E. *ȝ* : *hiddle* (pt. sg.) 55.30, 84.8, *hidden* (pt. pl.) 93.34, *yhidd* (p. p.) 72.18, *hudde* (pt. sg.) 2.29, *hudde* (p. p.) 43.23, [*i* : *u* = 4 : 2].
- (γ) Parallel *u* and *e*-forms, *u*-forms prevailing : Shortened O.E. *ȝ*. O.E. *ȝȝt*, *ȝȝt* appear as *ȝutt* 36.29, etc. (10 ×), *ȝut* 12.9, etc. (8 ×), *ȝett* 68.13, 107.21.
- (δ) *wers* (compar. adj.) 39.32, (compar. adv.) 23.35, etc. (3 ×), *werst* (superl. adj.) 42.2. See § 21.
- (c) O.E. *y* in open syllables :
- (α) Always *i* (*y*) in *yuel* 14.1, etc., *styre* (inf.) 17.30, *stirep* (3 sg. prs.) 31.25, *stired* (opt. sg.) 17.27, *stired* (p. p.) 44.26.
- (β) Parallel *i* (*y*) and *u*-forms : *burize* (inf.) 21.6, *buryen* (inf.) 95.6, *burieden* (pt. pl.) 45.32, *yburied* (p. p.) 73.37, *buryinge* 75.21, once only *birizen* (inf.) 21.5; *mychel* 2.22, etc. (*mykel* 28.18), once only *muchē* 6.31.
- (γ) Parallel *u*, *e* and *i*-forms, *u*-forms prevailing : *dude*(n) (pt. sg. pl.) 32.23, 33.27, etc. (73 ×), (*mis*-, *vn*-) *dede*(n) (pt. sg. pl.) 6.17, etc. (7 ×), *dyden* (opt. pl.) 28.1 once only. Cf. Morsb. § 130.6.

B. O.E. LONG VOWELS.

§ 9. O.E. *ā*.

Written *o*, *oo* as a rule, exceptionally *a*, *e* : *holy* 2.11, etc., *gost* 2.11, etc., *whom* 7.14, 11.31, *loo* ! 96.22, 97.2, *fro* 10.17, 57.8, but *haly* 37.8, *wham* 5.26, etc. (7 ×), *whas* 80.16, etc. (3 ×).

O.E. (*n*)*ā-wiht* appears generally as (*n*)*ouȝth* 2.23, etc., (*n*)*ouȝt* 38.17, etc. (7 ×), *noȝt* 42.27, etc. (4 ×), *noȝth* 37.30.

M.E. *ȝ* (< O.E. *ā*) appears shortened in *smott* (pt. sg.) 91.37, etc. (4 ×), *wott* (3 prs. sg.) 85.6.

Double forms with *ō* and *ē*, depending on O.E. forms with or

† Possibly from O.E. *fullian*, not *fyllan*.

without mutation : *most* 33.7, etc. (3 ×), *moist* 87.28 with Northern spelling; *mest(e)* 60.2,4.

§ 10. W.S. Angl. *æ* Kent *ē* (Gmc. *ai*) and W.S. *æ* Angl. Kent *ē* (Gmc. *æ*).

Written *e*, *ee* as a rule : *se(e)* 17.21, etc., *er* 5.33, etc., but shortened as *ur* 70.19, *arst* 85.6, etc. (6 ×); *per(e)* 1.10, etc., but *pare* 51.13 (once only); *where* 13.8, etc., but *whare* 11.19, *wharfore* 49.12, etc. (3 ×), *wharwip* 51.25, *wharto* 91.32, 94.13; *beden* (pt. pl.) 46.23, etc. (7 ×), for *baden* (pt. pl.) 53.19, etc. (3 ×), *badden* (pt. pl.) 39.8, see § 3 (β); *beren* (pt. pl.) 18.22, etc. Analogically from the sing. *bare* (pt. opt. pl.) 77.15.

O.E. *ēlc* appears as (*uer*-)*ilch(e)* 8.7, etc. (13 ×), (*uer*-)*ilchone* 112.14, etc. (3 ×), *ylch* 38.12, *eueriche* 57.12, *euerichon* 95.16, *euerych* 31.26, etc. (8 ×), *vche* 9.20, etc. (3 ×), *vchon(e)* 12.31, etc. (10 ×). [*i(y) : u = 27 : 13.*]

O.E. *éȝ(hwæ)per*, *néȝ(hwæ)per*, *áz(hwæ)per*, *náz(hwæ)per* appear as *oiper* 16.1, etc. (28 ×), *noiper* 16.4, etc. (4 ×), *neiper* 29.34, etc. (3 ×).

ware (pt. opt. sg.) 30.3 is exceptional. The otherwise invariable pret. ind. and opt. form is *were(n)*.

§ 11. O.E. *ē*.

Written *e* : *sute* 1.1, *mede* 9.37, *here* 11.9, *feete* 22.11.

§ 12. O.E. *ī*.

Written *i*, *y* : *wif* 2.7, *wyf* 1.22, *likynges* 2.14, *swyne* 22.3.

§ 13. O.E. *ō* remains written *o*, *oo* :

done (inf.) 3.22, *bicom* (pt. sg.) 1.6, *goode* 1.21.

With O.E. lengthening *woord(e)* 27.34, 31.22.

§ 14. O.E. *ū*.

Written *ou* as a rule, occasionally *ow*, *u*, *o* : *hous* 3.26, *wipoute(n)* 1.5, etc., *tounes* 10.28, *aloude* 25.7, *oure* § 1. heading, etc., but *ovre* 1.1; *now* 7.3, etc., *bowȝeande* (prs. p.) 21.27, 34.14.

O.E. *nēahbūr* appears as *neizboures* 56.4, and shortened and weakened in *-burȝ* 35.10, *-burs* 55.40, *-borȝ(e)* 35.8, etc. (3 ×), *-bore* 81.15, *-bors* 60.29.

§ 15. O.E. *ȝ*.

Written *i*, *y* throughout: *whi* 1.2, *litel* 17.27, *bridale* 23.32, *for thy* 3.13.

The form *biclosen* (inf.) 3.16 (O.E. *beclysan*) is probably due to the influence of the French p.p. *clos*, *close* (cf. *N.E.D.*).

C. O.E. SHORT DIPHTHONGS.

I. *Breaking*.§ 16. O.E. *ea* (*a*), before *rr*, *r* + cons.

Is *a* throughout: *harne* 54.24, *stark* 100.27, *art* 36.11, *harde* 21.32, *to-*, *forp-*, *pider-wardes* 3.9, 8.25, 29.5, *to-*, *after-*, *pennes-ward* 6.11, 7.18, 25.14.

§ 17. W.S. Kent. *ea*, Angl. *a* (*ā*) before *ll*, *l* + cons.

(*a*) Before *ld* regularly *o*, occasionally *e*, *a*: *colde* 92.23, *holden* (inf.) 28.20, etc.; *tolde* (pt. sg.) 11.29, etc., but *telde* (pt. sg.) 25.12 (once only); *solden* (pt. pl.) 12.28, but *selden* (pt. pl.) 13.2 [*sold-* : *seld-* = 3 : 2]; *olde* 43.27, but *elde* (adj.) 18.30 [*old(e)* : *elde* = 6 : 11]; *bolde* 40.22, etc., but *baldlich* 19.9, 29.30; *zolde* (pt. sg.) 34.24, but *zalde* (pt. sg.) 47.8 [*zold-* : *zald-* = 2 : 6]. The forms with *e* may be scribal errors, the *e* and *o* in the MS. being difficult to differentiate; or they may represent O.E. *sēalde*, *tēalde*, etc.

(*b*) Before other *l*-combinations *a* invariably: *galle* 98.6, *halte* (adj. as sb.) 77.22, *half* 2.4, *also* 3.23.

§ 18. W.S. Kent. *ea*, Angl. *æ* before *h*, *ht*.

eiztte 4.10, *eizttene* 42.18, *seiz* (pt. sg.) 32.3, etc., but *saghz* (pt. sg.) 11.9, *sauze* (pt. sg.) 22.34.

§ 19. O.E. *eo* before *r*, *l* + cons.

Written *e*, before lengthening consonants *e*, *ee*: *sterre* 6.12, *derkenesse* 13.37, *werkes* 26.4, *erpe* 9.33, † *werld(e)* 1.10, etc., but *werlt* 68.35, *swerdes* 88.17, 21, *sweerd* 88.18, *lernerd* (p.p.) 54.9.

§ 20. W.S. Kent. *eo*, Angl. *e* before *h* + cons.

This breaking is supplanted by the later so-called palatal umlaut. Cf. *Siev. Gr.*³ § 108: *knizttes* 28.25, *hizth* (p. p.) 1.21, *briythnesse* 10.9,

† See also § 22.

sixty 33. § 32, heading, but *sex* 42.23, etc., *sext* 75.6, 87. § 95, heading, *sexti* 33.19, *sextene* 42.7.

For *bitwixen* 7.1, etc. (3 ×), *bituene* 14.9 (2 ×), see Siev. *Gr.*³ §§ 84.1, 329.1.

§ 21. The *i*-umlaut of O.E. *ea*, *eo*, *io* (W.S. *ie*, *y*, *i*, Angl. *e*, *io*, etc.), appears regularly as *e*, occasionally *i*: *wers* (compar. adj.) 39.32, (compar. adv.) 23.35, etc. (3 ×), *werst* (superl. adj.) 42.2, *werned* (pt. sg.) 61. § 64, heading, *schependes* 5.20, but *schepehirde* 5.23, *hirdes* 22.7 [-*erd*- : -*hird*- = 2 : 6]; *ferrer* (double compar. adv.) 106.27 may represent a new formation from the positive. See § 55.

II. *u*-, *o*-umlaut.

§ 22. O.E. *eo* as *u*-umlaut of *e*, *i*, is *e*: *werld(e)* 31.27, etc., *werlt* 68.35, *heuene* 34.23, *seuene* 32.10.

For *wodes* (< O.E. *wudu*, < **widu*) 10.27, see § 33 *w*-influence.

§ 23. O.E. *io*, later *ie*, *i*, *y*, late W.S. *eo* as *u*-, *o*-umlaut of *i* is *i*, *y*, occasionally *e*, *u*: *liueþ* (prs. sg.) 10.24, *syluer* 29.33; *lened* (pt. sg. < O.E. *hleonian*) 89.2, *cleped* (pt. sg.) 39.6, etc.; *sippe(n)* 30.12, etc. (15 ×), *syppem* 51.1, footnote, *sipen* 3.33, etc. (4 ×), but *suppe(n)* (O.E. *syppan*) 3.19, etc. (7 ×), [*sip*- : *sup*- = 20 : 7].

III. Consonant Influence.

§ 24. Pal. + *æ*, *a*.

W.S. *ea*, Merc. *e*, *æ* (*ea*) > *a* throughout: *zale* 30.26, *zaf* (pt. sg.) 13.30, *schame* 27.7, *schal* 7.15.

§ 25. Pal. + *o*, *u*.

Written *o*, *u*: *zonge* 68.5, *zonger* 110.22, *zongest* 87.31, *schollen* 7.13, *schullen* 7.12, etc. (28 ×), *schulleþ* 85.4, *scholde(n)* 4.5, etc., *schulde(n)* 2.13, etc. [*schold*- : *schuld*- :: 1 : 6.5]. In *zolden* (pt. opt. pl.) 80.18 the *z* has come in from the forms where it is regular.

§ 26. Pal. + *e* (W.S. *ie*, *i*, *y*; Angl., K. *e*).

Before lengthening consonants *e* throughout: *zerde* 30.2 (but cf. Morsb. *Urk.* p. 56), *zelden* (inf.) 9.37; in other cases *e* and *i*: *zeue* (inf.) 70.27, (opt. sg.) 15.22, *zellande* (prs. p.) 21.32, *forzeten* (pt. pl.) 52.15, (p. p.) 52. § 56, heading.

In the following, the *i* may be due to W. Gmc. *i* : *zif* throughout; (*for*-)*ziue(n)* (inf.) 9.15, etc., *forziuep* (prs. sg.) 43.28, *ziue* (prs. pl.) 36.28, *ziue* (imp. sg.) 15.33, 59.21, *forziuenesse* 60.16. Cf. Bülbring, *Elem.*, § 306.3.

The following forms are of doubtful origin: *zutt* (adv.) 36.29, etc. (10 ×), *zut* 10.13, etc. (7 ×), *zett* 68.13, 107.21. (Late W.S. *zŷt*, non-W.S. *zēt*.)

D. O.E. LONG DIPHTHONGS.

§ 27. O.E. *ēa* and lengthened O.E. *ea*.

Written *e*, *ee* : *deef* 51.14, *neer* 33.28, *lef* (sb.) 4.16, *dep* (sb.) 7.15, *dede* (adj.) 7.33, *ester* 75.1, etc. (3 ×), *estren* 12.26, *esterne* 82.24, *esturne* 8.5, *sle(n)* (inf.) 7.23,34, *telde* (pt. sg.) 25.12 (otherwise *tolde* < Angl. *tālde*); M.E. shortening : *gretter* 42.27, *grettest* 35. § 34, heading, *hepp* (sb.) 91.18, *yreft* (p. p.) 36.13.

In *nerrer* (compar. adv.) 69.19 the shortened root-vowel may go back on O.E. *ēa* (*nēar*) or *ē* (*nēr*).

§ 28. O.E. *ēo*.

Written *e*, *ee* as a rule; exceptionally *ie* : *be* (inf.) 2.12, *pre* 3.33, *wex* (pt. sg.) 4.24, *ferping* 82.29, *drery* 59.6, *seke* 20.11, *seeke* 23.25, *sene* (inf.) 12.3, *seene* (inf.) 31.9, *tree* 11.33, *breestes* 100.14, *lepen* (pt. pl.) 49.3, *fierpe* (O.E. *fēorpa*) 73.14, 85.18. In *lopen* (pt. pl.) 22.5, footnote, 46.15, the *o* is analogical, unless it is a scribal error, the MS. reading not being very clear.

§ 29. *i*-umlaut of O.E. *ēa*, *ēo*.

Written *e* : *heren* (inf.) 27.21, *leue* (prs. pl.) 16.26, *nedes* 8.21, *tened* (pt. sg.) 55.29, *zeme* (sb.) 57.9, *betep* (prs. sg.) 36.21, *nexte* 86.8; M.E. shortening : *strepten* (pt. pl.) 98.2. The form *pifte* (sb.) 96.5 is probably from O.W. Scand. *pýft*, *pýfð*. Cf. Luick, *Untersuchungen* p. 248; Björkman, *Loan-words* p. 309. Chiefly found in Northern dialects and Scotch (*N.E.D.*).

E. CONSONANT INFLUENCE.

§ 30 Vowel + pal. spirant.

1. O.E. *æ* + *ɜ* > *ai*, *ay* as a rule, but parallel forms in *ei*, *ey* are not infrequent : *day* 4.10, *maiden* 3.1, *vpbraided* (pt. sg.) 92.11,

nailes 108.18; *fair* 18.23 but *feire* 10.28, *slayn* (p. p.) 15.1 but *sleyn* (p. p.) 40.16, *seide* (pt. sg.) 2.6, etc., but *ysaide* (p. p.) 3.22.

O.E. *onzæzn*, *-zæzn* appears as *azein* 3.34, etc.

2. O.E. *e* + *z* > *ei*, *ey* as a rule, occasionally *ai*, *ay*: *seist* (2 prs. sg.) 48.37, *seip* (3 prs. sg.) 37.14, *seileden* (pt. pl.) 109.30, *reynen* (inf.) 41.20; *yseye* (p. p.) 5.27, etc. (3 ×), but (y)*seize(n)* (p. p.) 2.27, etc. (5 ×), *weie* 9.30, *weye* 31.29 but *waye* 19.7, *away* 19.30, etc.; *leide* (p. p.) 64.23, *laide* (pt. sg.) 5.7 [*lei* - *lai* = 7 : 3].

3. O.E. *ē* + *ht*: *hizth* (pt. sg.) 1.21, etc. (9 ×), *hiztte* (pt. sg.) 2.33, etc. (3 ×), (p. p.) 6.4, *behizth* (pt. sg.) 6.32, etc. (3 ×). Cf. *heet(e)* (pt. sg.) 87.18, 89.12, *bihett* (pt. sg.) 31.29, etc. (3 ×), *biheten* (pt. pl.) 86.18.

4. O.E. *i* + *ht*: *brizthnesse* 10.9, *mizthful* 4.23, *nizttes* 10.20, *myzttten* (pt. pl.) 34.31, *wizth* 24.22, *wiztte* 29.10, once *weiztt* 43.27.

5. O.E. *ea* (later also *e*) + *h*, *ht*: *seiz* (pt. sg.) 1.14, *eiztte* 5.31, *eizttene* 42.18, 28.

6. O.E. *æ* (*ē*) + *z*: *leyen* (pt. pl.) 44.16, 46.19, *layen* (pt. pl.) 64.19, *seizen* (pt. pl.) 5.25, etc.; *neiper* 95.18, etc. (3 ×), otherwise (n)*oiper* 16.1, etc. throughout.

7. O.E. *ē* + *z*: (by-)wryen (inf.) 37.23, 95.17 (O.E. *wrēg(e)an*), *biwrieden* (pt. pl.) 94.21, *biwryeden* (pt. pl.) 37.6; *tweie* 21.31, etc. (4 ×), *tweye* 21.28, *tweye* 17.23.

O.N. *deyja* has *i*-forms as a rule: *dyen* (inf.) 57.14, etc. (6 ×), *dye* (inf.) 92.3, *die* (inf.) 61.24, *dye* (imp. sg.) 73.11, *dyed* (pt. sg.) 64.22, etc. (3 ×), but *deye* (inf.) 90.22.

8. O.E. *ī* + *z*: for the analogical *steize* (inf.) 41.31, 104.1, see Björkman, *Loan-words*, p. 62.1.

9. O.E. *ȳ* + *z*: *dryen* (inf.) 78.12, *dryed* (p. p.) 78.15.

10. O.E. *ēa* (late W.S. Angl. *ē*) + *z*, *h* > *eiz*: *fleiz* (pt. sg.) 20.2, *eizen* 32.17, *peiz* 36.27, etc., *heiz* 19.5, *heizer* 31.31, *heizest* 6.2, *heized* (p. p.) 13.28, *neiz* 19.11, *neiz*-(-burs) 55.40, etc., *aneized* (pt. pl.) 24.20.

11. O.E. *ēo*, *īo* (Angl. *ē*) + *z*, *ht*: *fleiize(n)* (inf.) 64.30, etc., *lizth* 1.6, etc.

§ 31. Short vowel + gutt. spirant.

1. O.E. *a* + *z* > *aw*, *awz*, once only *ow*: *drawe* (inf.) 15.25, *drawzen* (p. p.) 100. § 101, heading, *yslawze* 57.4, 74.28, *lawe* (O.E. *lazu*) 6.25, etc., *lawze* 24.9, etc., *lauze* 81.12, *felawes* (< Scand. *fēlagi*) 18.4, *felawschipp* 39.33, but *felowered* 3.14.

2. O.E. *ea* (æ) + *h*, *ht* : *manslauzttres* (Scand. **slahtr*) 50.4, *sauze* (pt. sg.) 22.34, *saghz(e)* (pt. sg.) 11.9, 44.23.

3. O.E. *u* + *z* > *ow*, *owz* : *flouen* (pt. pl.) 22.7, *mowe(n)* (inf. < late O.E. *muze*, *mužen*) 89.19, etc. (4 ×), *mowze* (inf.) 65.2, 78.17, *mowze* (prs. pl.) 46.28.

4. O.E. *o* + *h*. The loan-word O.N. **pōh* appears only once : *pouz* 63.16.

5. O.E. *o* and shortened O.E. *ō* + *ht* > *ou*, once *ou* : *douztter(e)* 30.28, etc. (3 ×), *souzh* (p. p.) 8.19, *brouzh* (pt. sg.) 11.24, *pouztten* (pt. pl.) 4.22, but *pouth* (pt. sg.) 3.36.

§ 32. Long vowel or diphthong + *w* or guttural spirant.

1. O.E. *ā* + *w*, *z* > *ow*, *ou* : *knowe* (inf.) 1.7, *oweþ* (prs. pl.) 65.12, *sowen* (p. p.) 83.10, *ycrowe* (p. p.) 90.20, *soule* 35.7, *knowlechen* (inf.) 9.2.

O.E. (n)*āwiht*, (n)*āht*, (n)*ōwiht*, (n)*ōht* appear regularly as (n)*ouzh* 2.25, etc.; also (n)*ouzt* 38.17, etc. (9 ×), *nozh* 25.11, 37.30, *nozt* 42.27, etc. (3 ×).

O.E. *dāg* appears as *doghze* 43.17.

2. O.E. *ā* + *ht* : *auztte* (pt. sg.) 2.23; *tazt* (pt. sg.) 64.4, *tauzt(te)* (pt. sg.) 36. § 36, heading, 63.23, etc., *tauztten* (opt. pl.) 109.11, *tauztt* (p. p.) 36.17.

3. O.E. *ō* + *z*, *w* > *ou*, *ow(z)* : *slou*z (pt. sg.) 41.32, *slowzen* (pt. pl.) 79.29, etc. (3 ×), *drou*z (pt. sg.) 91.37, *wipdrowze* (pt. sg.) 38.1, *ynowe* 88.21, *ynou*z 91.15, *plou*z (late O.E. *plōz*, *plōh* < O.N. *plōgr*) 21.12, *lou*zen (pt. pl.) 97.19, 99.2, *low*zen (pt. pl.) 64.6.

4. O.E. *ū* + *z* : *bowze* (inf.) 89.5, *abowzen* (prs. pl.) 72.2, *bowzeande* (prs. p.) 21.27, 34.14.

5. O.E. *ēa* + *w* > *ew* : *schewen* (inf.) 5.14, *schewed* (pt. sg.) 10.27, *schewden* (pt. pl.) 5.19, *schewed(e)* (p. p.) 5.22, 30, *fewe* 26.13.

6. O.E. *ēo* + *w* > *ew* as a rule, *iw*, *ow* occasionally : *knewe* (pt. sg.) 11.32, *trewe* 24.27, *treupe* 29.15, *sew(e)* (pt. sg.) 43.5, 8, but *siwe* (pt. sg.) 43.10; *krow* (pt. sg.) 89.29, *trowed* (pt. sg.) 102.30.

§ 33. *w*-influence.

1. O.E. *w* + *i* remains as a rule : *will(e)* (sb.) 36.19, etc., *wiste* (pt. sg.) 16.6, *widewe(s)* 30.28, etc. (5 ×), *wydwes* 82.8, but *wedewes* 30. § 29, heading.

O.E. *wifman* appears as *womman* 16.6, etc., plur. *wynmen* 26.7, etc.

O.E. *wudu*, appears as *wodes* 10.27.

O.E. *swilc* (*swylc*) appears as *swich* 23.22, etc. (8 ×), *suich* 9.36, etc. (4 ×), *schuich* 63.3.

2. O.E. *w + y* and *w + eo* : *wirchen* (inf.) 101.21, *wers* 45.11, *werkes* 26.4, etc. (< O.E. *ʒe-weore*), *werld(e)* 11.10, etc., *worschipeden* (pt. pl.) 77.21, *worþ* (adj.) 46.31, *worpi* (O.E. *weorpiʒ*) 12.21, etc.

O.E. *swecostor* appears as *suster* 36.8, etc. (5 ×), *sustren* 44.7, 72.23.

O.E. *wer(e)mod* appears as *wormode* 101.7.

§ 34. *r*-influence.

M.E. *e > a* before *r* + cons. in *sarmoun* 16.26, etc., *sarmounnynge* (vbl. sb.) 48.15-16.

Also in the following Fr. loan-words : *parfette* 3.23, *marchaundes* 77.8, *marchaunden* 71.5, *markandises* 78.21.

F. VOWELS IN UNSTRESSED SYLLABLES.

§ 35. *Suffixes*.

O.E. *-dōm*. Weakened to *-dam* only once : *wisdam* 8.26. Otherwise *wisdom* 39.25, *kyng(e)dom* 8.30, 71.10, *horedom* 67.14, *Cristendom* 27.34.

O.E. *-hād*, *-hæd* : *childhode* 8. § 6, heading, *godhede* 1.1.

O.E. *-lic*, *-lice*. With one exception *-lich* throughout : *bodilich* 1.14, *gostlich* 1.16, *inderlich* 18.22, but *barly* 47.1 (cf. *N.E.D.*).

O.E. *-rāden* : *kynrede* 9.9, *felowered* 3.14.

O.E. *-scip* : *felawschipp* 39.33, *worschipeden* (pt. pl.) 77.21.

M.E. *-er* < O.F. *-ier* < L.L. *-erius* (~ O.E. *-āre*) forms the following nomina agentis : *witnessers* 112.10, *lookers* 102.11.

Also noteworthy are *housbandes* 80. § 87, heading, but *hous(e)-bonde(s)* 80.24, etc. (6 ×); *toforne hande* 59.5, etc. (4 ×), but *toforne honde* 97.18, and *neiz honde* 91.17, etc., throughout.

§ 36. *Prefixes*.

O.E. *on-*. *a-mong(e)* 8.11,15, *a-monges* 9.33, *amydde(s)* 37.26, 92.21, *a-boute(n)* 40.19, 41.12, *a-way* 11.10, *a-tened* (p.p.) 38.4, *a-loude* 25.7, *a-nizth* 6.19, *aʒein* 3.35.

O.E. *ʒe-* frequently remains : *yþouzth* 4.3, *yclepid* 9.18, *yeten*

110.12, *ycladde* 103.5, *yordeined* 41.9, *ysette* 40.9, *ynouȝ* 91.15; *y-* : — :: 203 : 572.

O.E. *be-*. *biclosen* (inf.) 3.16, *bihizth* (pt. sg.) 6.32, but *bepouth* (pt. sg.) 3.6.

O.E. *of-*. *adoune* 10.30, *afyngred* (p.p.) 37.2.

O.E. *fore-*. *forclosed* (p.p.) 85.17.

§ 37. Unstressed words.

(a) *Prepositions* are as a rule unchanged, but weakened forms occasionally occur: *vpe* 1.1, *a-myddde(s)* 37.26, 92.21, *a morowen* 105.19, *anon* 70.1, beside *onon* 69.28, *onheiz* 10.34, *vpon þe morowen*, *te* for *to* 75.2.

(b) *Pronouns*. *ich*, *jch*, 9.32, etc., beside the unstressed form *j* 8.21, etc., *ich*, *jch* : *j* = 51 : 14. O.E. *ān* appears as *o* 32.24, etc. before consonants; as *on* 92.31, *one* 90.5, before vowels and *h*.

(c) *Adverbs and conjunctions*. O.E. *eal-swa* is usually *as* 2.23, etc., less frequently *also* 2.22, etc., *als* 6.28, etc.; *an* 'and' 8.21.

II. CONSONANTS.

§ 38. Inorganic *p* appears between *m* and *n* in *nempned* (p. p.) 4.17, *dampne* (inf.) 13.32.

§ 39. O.E. *b*. Medial *-bb-* is retained in *libben* (inf.) 83.2, 29, and in forms of *habban* : for examples see § 71.

§ 40. O.E. *w*.

O.E. *cw-* is written *qu-* : *quene* 39.24, *quakeden* (pt. pl.) 47.31. O.E. initial *hw* is written *wh* : *which* 2.8, etc., *who* 24.16, etc., *who so* 13.34, etc., *what* 16.11, etc. O.E. initial *sw* remains generally in *swich*, see § 33, but is lost in *suster* 36.8, etc. (5 ×), *sustren* 44.7, 72.23.

§ 41. O.E. *t* is assimilated to *s* in *blissed* (p. p.) 3.5, and inserted in *biheste* 26.28.

Samaritane 35.15, 65.19, but *Samarithane(s)* 15.16, etc. (6 ×); *Tyberye* 17.21, etc. (3 ×), but *Thybery* 'Tiberias,' 48.11; *Thabor* 'Tabor' 26.21; *Sathan(as)* 'Satan' 10.31, 34.20. An aspirated pronunciation of *t* seems to be indicated by the spelling *-th*, especially in the combination *ȝth* : (*n*)*ouȝth* 2.23, etc., *ariȝth* 1.13, *aliȝth* (pt. sg.) 2.3, *mizthten* (pt. pl.) 18.26, *wiȝth* 24.22, *bihizth* (pt. sg.) 41.30.

§ 42. O.E. *d*.

O.E. *d* is lost in *an* ' and ' 8.21, *ansuere* (sb.) 8.11, etc.

Inorganic *d* appears in *inderlich* 18.22, 28.31, *Simond(e)* 11.23, etc., *ponder* 83.24.

O.E. *d* > *p* in *burpe* 2.8, *byrpe* 4. § 3, heading, *birpe* 45.18 (O.E. *þebyrd*). The *p* in *hundrep(es)* 22.1, etc. (O.E. *hundred*), and in *tiping(es)* 20.3, etc. (O.E. *tiding*) is due to Scand. influence. See Björkman, *Loan-words*, p. 163.

§ 43. O.E. *p* remains as a rule. Written *th* in : *wroth* 14.25, *suiþe* 3.23, *forþ* 12.17, *deth* 35.13, *for þy* 3.13; *d* for *p* in *quod* (pt. sg.) 66.31 (otherwise *quop* 32.31, etc.), *couden* (pt. pl.) 101.33 (otherwise *coupen* 106.3, etc.). *p* is frequently assimilated to *t* : *pat tou* 15.39-40, *atte ende* 28.1, *hastou* (2 prs. sg.) 18.18.

§ 44. O.E. *n*.

Inorganic *n* is introduced in : *folowenden* (pt. pl.) 44. § 47, heading, *siwenden* (pt. pl.) 69.8.

Final *n* is frequently lost in *o* (O.E. *ān*) before consonants : *o þing* 32.24, *o day* 66.8, *o ston* 84.13, etc., see § 37 (b).

O.E. *on-* is regularly weakened to *a-* : *a-mong(e)* 8.11, 12, *a-mydd(e)s* 37.26, 92.21, *a-loude* 25.7, see § 36.

elleue 109. § 111, heading, 109.1, appears beside *elleuene* 111.26 (O.E. *endleofan*).

The absence of *n* in *wymme* 52.6 is most likely a scribal error.

§ 45. O.E. *l*. *as*, *als*, *also* (O.E. *eal-swa*) are all used frequently, *as* prevailing. Cf. § 37.

§ 46. O.E. *pal*. *z* is usually written *ȝ* : *azeins* 7.14, *ȝiftes* 82.8, *ȝelden* (inf.) 9.37, *ȝeme* 35.19, *ȝerde* (sb.) 90.25, *ȝif* 10.22, *ȝe* 'yea' 25.19, *ȝe* (pron.) 7.15, *ȝellande* (prs. p.) 21.32, *forȝeten* (pt. pl.) 52.15, (p. p.) 52. § 56, heading, *ȝaf* (pt. sg.) 1.11, etc.; (*for-*)*ȝiue(n)* (inf.) 9.15, etc., *forȝiueþ* (prs. sg.) 43.28, *ȝiue* (1 prs. sg.) 72.2, *ȝiue* (prs. pl.) 36.28, *ȝiue* (imp. sg.) 15.33, 59.21, *forȝiuenesse* 60.16, see § 26; *ȝeue* (inf.) 70.27, *ȝeue* (2 pt. sg.) 32.35, *ȝeue* (pt. opt. sg.) 15.22, 40.26, *ȝeue* (pt. opt. pl.) 94.23, *ȝeuen* (pt. pl.) 33.26, 47.10. Analogically for stop *g* : *ȝolden* (pt. opt. pl.) 18.18.

Double forms with *ȝ* and *g* : *ȝate(s)* 30.26, 107.10, *gate* 64.18, 21.

Forms with *g* : *bigynnen* (inf.) 85.4, *bigynneþ* (3 prs. sg.) 75. § 81, heading; 87. § 95, heading.

O.E. *pal*. *cȝ* is not infrequently written *gg* : *bigge(n)* 'to buy'

(inf.) 6.26, etc. (5 ×), *bugge* (inf.) 15.14 (? inf.), 88.18; *ligge* 'to lie, remain' (inf.) 35.14. O.E. *lec3(e)an* appears as *leye* (inf.) 5.9 (once only), but *legge(n)* (inf.) 17.30, etc. (3 ×); O.E. *sec3(e)an* appears as *seieþ* (imp. pl.) 79.2, *seien* (prs. pl. due to analogy) 79.4, *seyen* (inf.) 9.27, *saie* (inf.) 45.8, *sayen* (prs. pl. due to analogy) 79.6 [*sei*, *sey* : *sai*-, *say*- :: 3 : 2], but *seggen* (inf.) 32.33, *seggeþ* (imp. pl.) 31.19, *sigge(n)* (inf.) 29.9, etc., *siggeþ* (imp. pl.) 65.11, *sugge* (inf.) 40.25, etc. [*sigg*- : *segg*- : *sugg*- :: 13 : 5 : 3]. Cf. Morsb. § 109.4.

O.E. *strenceþ*, *strenzþ* (Siev. *Gr.*³ § 215) give *strenkpe* 47.23, *strenkpen* (inf.) 64.35, beside the regular *strengpe* 20.22.

§ 47. O.E. *c*.

O.E. *micel*, *mycel* is regularly *mychel* 2.22, etc., *mykel* 28.18, etc. (5 ×), once *mikel* 50.23, *muchē* 6.31.

O.E. *ilca* (dem. pron.) is regularly (þ)*ilk* 17.3, etc. (19 ×), once only *ilch* 41.7.

O.E. *zēlic* (adj.) is *liche* 66.26, 82.10.

O.E. *þencan* : *bipenken* (inf.) 52.21, *þinke* (inf.) 101.27, *þencheþ* (imp.) 54.29. [*k* : *ch* = 5 : 5].

Note.—*Capharnaym* 19.9, etc. (6 ×), *Chapharnaym* 17.3, etc. (4 ×); *Chana* 17.1, *Chananens* (gen. sg.) 50. § 52, heading.

§ 48. O.E. *χ* written *z*, is lost in (be-)þouth (pt. sg.) 3.6, 36.

§ 49. Inorganic *h* in hended (p. p.) 28.6. Loss of *h* in *is* 'his' 14.16, 80.18, 19, and regularly in *it* 1.24, etc.

§ 50. Metathesis : *prust* (O.E. *purst*) 15.30, etc. (3 ×), *nelren* (O.E. *ellen*, *ellern*) 95.1, *tobaste* (pt. sg.) 100.6, *tobrusten* (pt. pl.) 100.7.

O.E. *āscian* appears in two forms : generally *asked* (pt. sg.) 35.1, but not infrequently *axed(e)* (pt. sg.) 21.21, etc.

For *brenne* (inf.) 61.8, *brennande* (prs. p.) 106.35. Scand. influence is assumed, see Björkman, *Loan-words*, p. 182.

III. FLEXION.

A. NOUNS.

§ 51. Genitive. No case-ending appears in : *her fader comaundement* 63.19, *Abraham sonēs* 55.29, *Herodes stiward kokes wyf* 33.16, *þe temple Salomon* 79.23, *ri3th half God* 94.11, and further in *þy*

nizth time 13.20 (cf. *by nyzttes tyme* 92.12, 101.6), *wip goode hert wille* 36.30–31 (cf. *wip goode wille of herte* 49.28). Full ending in : *sonenday* 77. § 82, heading, *tivesday* 86.8, *wedenysday* 86. § 94, heading, *wednesday* 86.26, *bride ale* 23.30–31. Cf. *bridale* 23.32.

Note.—*zeue hym haluendel pe heritage* 40.26, *pe haluendel hys kingdom* 45.23.

§ 52. *Plural*. Several weak nouns retain the O.E. plural in *-n* : *oxen* 12.28, *eizen* 32.17, etc., *hosen* 33.23, *scheten* 102.26, 28, *eren* 51.5.

The *-n* plural has been adopted in *culueren* 12.28, *lambren* 110.15, *schone* 33.23, *breperen* 44.7, *sustren* 44.7, *schuldren* 97.24, *children* 1.24, etc. (once *childer* 97.14), *treen* (once only) 53.7, *honden* 20.8, etc. (8 ×), but *hondes* 37.4, etc. (5 ×), *handes* 97.9, *hende* 21.11 (O.N. *hendr*).

§ 53. Strong neuters without plural ending : *swyn(e)* 22.3, 5, 9, *scheep* 46.19, *pritti winter* 8.29, *two zere* 7.29–30.

B. ADJECTIVES AND ADVERBS.

§ 54. The O.E. ending of the acc. sing. remains in *haluendel* (O.E. *healfan dæl*) 40.26, 45.23.

§ 55. Comparatives and superlatives with *i*-mutation : *elder* 110.23, *eldest* 99.1, *lenger* (adv.) 91.4. Double comparative : *nerrer* (adv.) 69.19, *ferrer* (adv.) 106.27.

C. NUMERALS.

§ 56. The O.E. difference in gender between *twēzen* and *twā* is not kept up : *two blynde men* 71.15–16, *two opere deciples* 109.18, *two dayes* 16.25, *tueye schippes* 17.23, *twie swerdes* 88.21; used independently : *two* 11.17, 60.21, 76.2, *twie* 33.20 (2 ×), 71.24, 81.6, 85.23.

§ 57. Ordinals : *first* 12.22, *secounde* 75. § 81, heading, *bridde* 13.10, *fierpe* 73.14, 85.18, *sexte* 75.6, 87. § 95, heading, *twelfpe* 5.34, *tueluepe* 112.36, *fourtiþe* (< O.E. *fēowertēopa* 'fourteenth') 111.3, *eiztteneþ* 108.12, *prittide* (< O.E. *pritt(t)izopa*) 10.13.

The cardinal is used for the ordinal in *pe sex money* 2.31–32, *pe eiztte day* 4.10, 5.31.

D. PRONOUNS.

§ 58. *Personal*. O.E. *ic* appears as *ich*, (*jch*) 51 ×, *j* 14 ×. O.E. *hēo* is represented by *sche* throughout, O.E. *hit* by *it*. O.E. *hiere* (g. d. sing. fem., also used as possessive and reflexive), appears regularly as *hir(e)* 3.3, 2.31, etc. (70 ×), once *hyre* 3.3, but *hure* 3.4, 3.35. The reflexive form is invariably *hir(e)* 2.29, 3.7, etc. (7 ×).

The 3 person nom. pl. is *hij* 15.11, etc., less frequently *pai*, *pay* 1.24, 4.30, etc., *pei*, *pey* 4.17, etc. [*hij* : *pai*, -ay, -ei, -ey : 6.5 : 1].

The 3 person dat. acc. pl. is regularly *hem* 5.11, etc., but *pem* 11.21, etc. (11 ×). The 3 person dat. acc. sg. is regularly *hym* 2.5, etc., but *hem* 2.28, etc. (11 ×).

§ 59. *Possessive*. O.E. *mīn*. Final -*n* occasionally remains before other consonants than *h* : *myne feete* 33.5, *myne sones* 89.19, *myne deciples* 89.22–23, *myne wordes* 112.10, *myne dedes* 112.10.

The 3 person sing. fem. is *hir(e)* 3.30, 33.12, etc. (30 ×), *her(e)* 3.27, 28, etc. (8 ×), once *hur* 3.19.

The 3 person sing. masc. is regularly *his* 2.7, etc., but *hise* (plur.) 12.23, etc. (11 ×), and 85.32, 34, used independently.

The 3 person pl. is regularly *her* 5.10, etc., but *hir(e)* 42.21, 97.14; used independently : *hires* 26.30, *hiren* 27.7, *here* 14.9, *heren* 30.10.

§ 60. *Demonstrative*. The def. article is regularly *pe* 2.6, etc., but *pee* 86, footnote, *po* 2.18.

O.E. *pes*, *pēos*, *pis* appear in the sing. regularly as *pis* 7.11, etc., but *pes* 3.7. The pl. is *pise* 8.25, etc. (14 ×).

§ 61. *Relative and interrogative*.

Masc. sing. nom. : *who* 24.18, etc.; dat. acc. : *wham* 33.7, etc. (7 ×), *whom* 7.14, 11.31; gen. : *whas* 80.16, etc. (3 ×).

Neut. sing. nom. acc. : *what* 26.5, etc.

For *swich*, *suich*, *schuich*, see above, § 33.1.

§ 62. O.E. *self*. As adjective : *pat day self* 105.19, *pylk selue tyme*, 41.26, *pe selue houre* 17.18; preceded by a personal pronoun : *him self* 11.5, *hir self* 24.14, *hire self* 5.6, *hem self* (pl.), 30.1, etc. (5 ×), *hem seluen* (pl.) 22.6, etc. (4 ×); preceded by a poss. pronoun : *my self* 36.9, *oure self* 16.27.

E. VERBS.

1. *Strong Verbs.*

§ 63. Class I.

abiden (inf.) 90.28, *abiden* (pt. pl.) 2.24; (*a-*)*risc(n)* (inf.) 41.19, 43.17, 44.28, (*a-*)*ros* (pt. sg.) 7.23, 45.2, *arisen* (pt. pl.) 90.10, *risen* (p. p.) 90.15; *dryuen* (inf.) 12.1, *drof* (pt. sg.) 12.31, *dryuen* (pt. pl.) 30.22, *dryuen* (p. p.) 39.30; *rode* (pt. sg.) 77.7, *riden* (p. p.) 76.5; *smyten* (inf.) 91.36, *smot* (pt. sg.) 100.27, *smott* (pt. sg.) 91.37, etc. (4 ×), *smyten* (pt. pl.) 93.35, *smyten* (p. p.) 28.26; *wrot* (pt. sg.) 4.16, *writen* (p. p.) 4.30.

O.E. *stīzan* has *steizē* (inf.) 41.31, *steiz* (pt. sg.) 112.16, *steizen* (p. p.) 5.22, but *ystowen* 112.23. Cf. Björkman, *Loan-words* p. 62, note 1.

§ 64. Class II.

boden (p. p.) 79.28; *bowze* (inf.) 89.5, *bowzeande* (prs. p.) 21.27, 34.14, *bowzed* (pt. sg.) 100.4; *chesen* (inf.) 62.7, *ches* (pt. sg.) 26.23, 33.19, *chosen* (pt. pl.) 96.8, *chosen* (p. p.) 26.26; *fleizē(n)* (O.E. *flēon*, *flēogan*), (inf.) 27.17, 40. § 42, heading, *fleiz* (pt. sg.) 20.2, *flowen* (pt. pl.) 22.7, otherwise weak forms: *fledde* (pt. sg.) 92.11, *fledden* (pt. pl.) 92.8, *fledd* (p. p.) 38.11; *forlesen* (inf.) 83.15, *forlorn(e)* (p. p.) 63.11,13; *altoclef* (pt. sg.) 95.2.

§ 65. Class III.

bigynnen (inf.) 85.4, *bigan* (pt. sg.) 3.29, *bigunnen* (pt. pl.) 26.4, etc. (3 ×), (*bi*)*gonnen* (pt. pl.) 76.19, etc. (4 ×); *blonnen* (pt. pl. < O.E. *blinnan* to cease) 96.12; *vnbynde* (inf.) 42.25,27, *bonde* (pt. sg.) 99.31, *bounden* (pt. pl.) 92.7, *bonden* (pt. pl.) 94.15, (*y*)*bounden* (p. p.) 20.12, 42.28; *clombe* (pt. sg.) 70.18, *cloumben* (pt. pl.) 22.31; *drinken* (inf.) 15.29, *dronke* (pt. sg.) 15.30,31, *drank* (pt. sg.) 87.18, *drunken* (pt. pl.) 48.25, 111.16, *dronken* (pt. opt. pl.) 30.6, *dronken* (p. p.) 12.18,20; *fynde(n)* (inf.) 5.17, 9.20, *fonde* (pt. sg.) 11.28, 12.27, *founden* (pt. pl.) 22.10, etc. (3 ×), *founden* (p. p.) 6.8, *yfounde* (p. p.) 20.21; *zelden* (inf.) 9.37, 32.29, *zalde* (pt. sg.) 47.8, etc. (6 ×), *zorde* (pt. sg.) 34.24, *zolden* (pt. pl.) 80.18; *ran* (pt. sg.) 70.18, *runnen* (pt. pl.) 58.12, *ronnen* (pt. pl.) 22.7; *syngen* (inf.) 76.19, *sungen* (pt. pl.) 77.24; *stank* (pt. sg.) 74.7, *stunken* (pt. pl.) 82.11; *stonge* (pt. sg. < O.E. *stingan*) 108.19; *tobrase* (pt. sg.) 100.6, *tobrusten* (pt. pl.) 100.7; *wonde* (pt. sg.) 5.6, 101.10, *wounden* (p. p.) 102.26, *ywounde* 92.9; *ywonnen* (p. p. < O.E. *winnan*) 85.25.

§ 66. Class IV.

bere(n) (inf.) 2.8, 44.28, *bare* (pt. sg.) 12. § 11, heading, *bare* (pt. opt. sg.) 42.14, 45.6, *bere* (pt. opt. sg.) 42.13, *beren* (pt. pl.) 12.17, 18.22, *borne* (p. p.) 3.18, etc. (9 ×), *yborne* 60.13, 104.20, *ybore* 5.36, 13.26; *breke(n)* (inf.) 41.3, 100.23, *(to-)brake* (pt. sg.) 18.2, 47.9, 106.31, 110.7, *brak* 107.5, *breken* (pt. pl.) 100.25, 26; *come* (inf.) 2.10, *(bi-)com* (pt. sg.) 1.6, 9, 14, *comen* (pt. pl.) 16.9, *come(n)* (p. p.) 2.20, 3.35, *ycome(n)* 5.37, 104.20; *(by-)nymen* (inf.) 60.14, 63.25, 67.16, *bynyme* (inf.) 91.2, *name* (pt. sg.) 20.8, etc. (13 ×), *byname* (pt. sg.) 112.18, *vndernam(e)* (pt. sg.) 40.13, etc. (5 ×), *wipname* (pt. sg.) 61.9, but *nom* (pt. sg.) 31.1, *nomen* (pt. pl.) 12.17, 95.3, 97.15, *wipnomen* (pt. opt. pl.) 64.30–31, *nomen* (p. p.) 72.13, etc. (4 ×); *stale* (pt. sg.) 75.18, *stelen* (pt. opt. pl.) 101.30, *ystole* (p. p.) 102.21.

§ 67. Class V.

bidde (inf.) 50.15, *bad* (pt. sg.) 4.4, etc., *badd* (pt. sg.) 46.4, etc., *badde* (pt. sg.) 47.32, etc., *bede* (pt. sg.) 48.2, once only, *beden* (pt. pl.) 46.23, etc., *baden* (pt. pl.) 76.28, 94.7, *badden* (pt. pl.) 39.8, 103.12, *ybeden* (p. p.) 62.7; *etc(n)* (inf.) 37.9, 48.30, *ete* (pt. sg.) 37.8, *eten* (pt. pl.) 48.25, *yeten* (p. p.) 48.19; *(for-)ziue(n)* (inf.) 23.8, 46.26, etc., *zif* (inf.) 15.18, *zeue* (inf.) 70.27, once only, *zaf* (pt. sg.) 1.6, etc., *zeuen* (pt. pl.) 47.10, etc., *zouen* † (pt. pl.) 62.5, etc. (3 ×), *zeue* (pt. opt. sg.) 15.23, etc. (3 ×), *zaue* (pt. opt. sg.) 68.15, *zeue* (pt. opt. pl.) 94.23, *for-zouen* (pt. opt. pl.) 60.29, *zouen* (p. p.) 4.18, etc. (10 ×), *for-ziuen* (p. p.) 23.1, etc. (4 ×); *forzeteten* (pt. pl.) 52.15, (p. p.) 52. § 56, heading; *ligge* (inf.) 35.14, *lay* (pt. sg.) 72.21; *seen(e)* (inf.) 27.5, etc., *sene* (inf.) 12.3, *see* (inf.) 14.24, *se* (inf.) 12.3, *seiz* (pt. sg.) 11.25, etc., *seize* (pt. sg.) 94.29, *saghz(e)* (pt. sg.) 11.9, 44.23, *sauze* (pt. sg.) 22.34, *seizen* (pt. pl.) 5.25, etc., *seizen* (p. p.) 1.15, etc. (4 ×), *yseizen* (p. p.) 25.26, etc. (3 ×), *yseize* 16.27, 104.15, *yseye* 5.27, 5.36, 105.4, *(y)seen(e)* 31.19, 101.19, etc. (10 ×); *sitten* (inf.) 12.29, etc. (4 ×), *syttten* (inf.) 51.29, 69.25, *satt* (pt. sg.) 15.13, 36.6, *seten* (pt. pl.) 22.25, etc.; *speke(n)* (inf.) 2.25, 48.29, etc., *spak(e)* (pt. sg.) 8.17, 21.3, etc., *speken* (pt. pl.) 5.23, etc., *(y)spoken* (p. p.) 18.21, 54.9, etc., once *yspeke* (p. p.) 48.27.

§ 68. Class VI.

draue (inf.) 15.25, 83.28, *drawen* (inf.) 62.3, *drawzen* (inf.) 109.26,

† See Björkman, *Loan-words*, p. 86.

drouz (pt. sg.) 91.37, 110.4, *drawzen* (? pt. pl.) 82.8, *drawzen* (p. p.) 100. § 101, heading; *lauzen* (inf.) 32.4, *lawze* (inf.) 75.16, *louzen* (pt. pl.) 97.19, 99.2, *lowzen* (pt. pl.) 64.6; *forsake* (inf.) 57.11, 89.29, *forsaken* (inf.) 90.1, etc. (4 ×), *forsooke* (pt. sg.) 33.29, *forsoken* (pt. pl.) 62.20, *forsaken* (p. p.) 66.10, 68.30; *schoken* (pt. pl. < O.E. *sc(e)acan*) 98.32; *sleen* (inf.) 86.11, *slee* (inf.) 15.2, 54.11, 18, *slen* (inf.) 7.22, etc. (3 ×), *sle* (inf.) 7.28, 34, *slouz* (pt. sg.) 41.32, *slowzen* (pt. pl.) 67.8, *slayn* (p. p.) 15.1, etc. (4 ×), *sleyn* (p. p.) 40.16, *yslawze* (p. p.) 57.4, 74.28; *vnder-stonde(n)* (inf.) 43.21, 22, *stode* (pt. sg.) 2.4, etc., *stoden* (pt. pl.) 5.12, etc. (12 ×), *vnder-stoden* (pt. pl.) 43.25, 44.16, *stooden* (pt. pl.) 21.30; *swore* (pt. sg. < O.E. *swerian*) 45.21; *(bi-)take-*(inf.) 7.19, etc. (10 ×), *taken* (inf.) 12.16, etc. (6 ×), *tok* (pt. sg.) 10.26, *toke* (pt. sg.) 7.23, *took* (pt. sg.) 58.29, etc., *tooke* (pt. sg.) 99.30, *token* (pt. pl.) 64.20, etc. (5 ×), *tooken* (pt. pl.) 37.3, etc. (5 ×), *teken* (opt. pl.) 27.32, *(y-)taken* 35.12, 70.29, etc.

O.E. *weaxan*, *wascan* appear as reduplicated verbs: *wex* (pt. sg.) 4.24, etc., *vnwex* (pt. sg.) 14.18, *wexen* (pt. pl.) 19.3; *wasschen* (inf.) 55.39, etc. (3 ×), *wasche* (inf.) 37.30, *wasshe* (inf.) 17.25, *wesch(e)* (pt. sg.) 35.16, 97.9, *wesshen* (pt. pl.) 12.13, 49. § 51, heading, *weschen* (pt. pl.) 49.11, *(vn-)was(s)chen* (p. p.) 49.10, etc. (4 ×).

§ 69. Class VII.—Reduplicated Verbs.

O.E. *drādan*, *rādan* appear only with weak forms: *dredd(e)* (pt. sg.) 15.4, etc. (4 ×), *dradde* (pt. sg.) 7.34, *dredden* (pt. pl.) 15.1, *a-dradd(e)* (p. p.) 5.12, etc. (5 ×), *a-drad* (p. p.) 3.6, 73.8; *a-rede* (inf.) 93.36, *redd(e)* (pt. sg.) 18.18, 79.19, *redde(n)* (pt. pl.) 98.12, *redde* (p. p.) 37.8.

Also O.E. *scādan*: *schadde* (pt. sg.) 13.1, *yschadde* (p. p.) 82.16.

O.E. *blāwan*: *blew* (pt. sg.) 21.24.

O.E. *feallan*: *(bi-)falle(n)* (inf.) 7.12, 97.34, 98.31, *(bi-)fel* (pt. sg.) 7.16, 8.5, *fellen* (pt. pl.) 6.16, *fallen* (p. p.) 37.31.

O.E. *healdan*: *holde(n)* (inf.) 21.30, 40.30, *(bi-)*, *(by-)*, *(wiþ-)held(e)* (pt. sg.) 1.20, 5.29, 24.23, 55.16, *bi-heeld* (pt. sg.) 78. § 84, heading (once only), *holde* (pt. sg.) 8.24 (once only), *(bi-)helden* (pt. pl.) 18.22, 37.28, etc., *heelden* (pt. pl.) 91.35 (once only), *holden* (p. p.) 20.21, etc.

O.E. *hātan*: *hote* (inf.) 11.27, 13.6, *(bi-)hizth* (pt. sg.) 1.21, 6.32, etc., *hiztte* (pt. sg.) 2.33, *bi-hett* (pt. sg.) 31.29, etc. (3 ×), *heel(e)* (pt. sg.) 87.18, 89.12, *hizthten* (pt. pl.) 104.21, *bi-heten* (pt. pl.) 86.18, *yhoten* (p. p.) 111.20, *bi-hoten* (p. p.) 1.17.

O.E. *hōn* : *hengen* (inf.) 100.20, *henge* (pt. sg.) 95.1, 100.6, *hengen* (pt. pl.) 98.8, 100.25.

O.E. *hēawan* : *hewe* (pt. opt. sg.) 42.11.

O.E. *hlēapan* : *lep(e)* (pt. sg.) 99.30, 102.20, *lepen* (pt. pl.) 22.5, 49.3, *lopen* (pt. pl.) 21.33, 46.15.

O.E. *lētān* : *lete(n)* (inf.) 15.28, 51.22, etc., *lete* (pt. sg.) 35.13, etc. (6 ×), *leten* (pt. pl.) 22.33, etc. (5 ×), *leten* (p. p.) 4.1, etc., *ylete* 101.15.

O.E. *sāwan* : *sew(e)* (pt. sg.) 43.5, 8, † *siwe* (pt. sg.) 43.10, *sowen* (p. p.) 83.10.

O.E. *slēpan* : *slepe* (inf.) 36.23, *slepe* (pt. sg.) 73.5, *slepen* (pt. pl.) 43.9, 104.21, *a-slepe* (p. p.) 21.18.

O.E. *wēpan* : *wepe(n)* (inf.) 30.31, 32.4, *wepe* (pt. sg.) 103.24, 30, *weep* (pt. sg.) 103.21.

2. Weak Verbs.

§ 70. The O.E. suffixal *i(z)* appears in all forms of O.E. *byr(i)zan* : *burȳen* (inf.) 95.6, *burieden* (pt. pl.) 45.32, *yburȳed* (p. p.) 73.37, *yburied* (p. p.) 101.20; it is further retained in *for-weryed* (p. p.) 91.7, *herizeden* (pt. pl. < O.E. *herian*) 31.34, *rotien* (inf.) 42.5, *warnȳ* (inf. < O.E. *w(e)arnian*) 42.7.

To O.E. *clāpan* belong *cladde* (pt. sg.) 95.29, *cladden* (pt. pl.) 96.14, 97.22, *cladde* (p. p.) 96.21, *ycladde* (p. p.) 22.11, 103.5.

For *bistadde* (p. p.) 47.25, see Björkman, *Loan-words*, p. 21.

§ 71. O.E. *habban* usually appears with geminated forms : *habbe(n)* (inf.) 80.29, etc. (12 ×), *habbe* (1 sg. prs.) 21.1, 72.7, *habbeþ* (prs. pl.) 27.7, etc. (6 ×), *habbeþ* (imp. pl.) 57.33, *habben* (prs. pl.) 63.22, 81.1, 94.14.

O.E. *libban* appears as *libben* (inf.) 83.2, 83.29.

* For geminated forms of O.E. *seczan*, *byczan*, *liczan*, *leczan* see § 46.

3. Flexional Endings.

§ 72.

1 sg. ind. *aske* 32.30, 94.9, *bileue* 58.24, *bitake* 100.3, *drink* 32.7, *habbe* 21.1, 72.7, *haue* 23.7, etc. (6 ×), *honoure* 83.22, 23, *leue* 32.30, *lyfte* 9.32, *rede* 38.2, *saie* 89.20, *seie* 56.32, *segge* 11.16, *sigge* 29.16, *see* 15.39, *sende* 107.26, *telle* 33.5, etc. (4 ×), *ziue* 72.2.

2 sg. ind. *-(e)st(e)* : *affiest* 99.6, *ansuerest(ou)* 96.32, *bihotest* 48.36,

† ? Influenced by O.E. *siw(i)an*, to sew.

bileeuest 58.23, *greuest* 57.8, *haste* 3.22, etc. (6 ×), *hast* 41.9, *hast(ou)* 8.18, *leeueest* 108.22, *leueest(ou)* 12.1, *leteest(ou)* 7.3, *seest(ou)* 32.33, *seist* 48.37, 72.9, *seist(ou)* 94.12, *sleest* 82.19, *stonest* 82.19, *takest* 59.20.

3 *sg. ind. -(e)p*: *betep* 36.21, *comep* 14.2, *criep* 36.21, *despisep* 34.3,4, *dop* 14.3, etc. (3 ×), *dope* 11.10, etc. (4 ×), *drynkep* 32.6, *etep* 32.5, *fallep* 28.5, *gep* 11.19, *hap* 3.18, etc. (9 ×), *heizep* 66.33, *leuep* 13.34, *likep* 23.38, *makep* 23.34, *multipliep* 83.11,12, *resceyuep* 34.2,3, *saip* 65.5, *seip* 37.14, etc. (3 ×), *semep* 14.3, *settep* 12.20, *wawep* 31.25, *pankep* 65.8.

1, 2, 3 *sg. subj.*: *ich com* 47.34–35, *pou leue* 82.24, *defende* 11.3, *greiþe* 65.7, *helpe* 11.5, *loke* (3 *sg. imp.*) 68.8.

§ 73. Plural pres. ind. and subj.

The only examples of *plur. pres. subj.* are *wrappe* 59.18, *ben* 85.10.

The *plur. pres. ind.* ends *-(e)n(e)*: *-ep*: *-e*: — = 64:29:14:4.

-(e)n(e): *ben* 26.31, etc. (27 ×), *drynken* 15.20, *eten* 15.20, *gon* 31.20, *habben* 63.22, etc. (3 ×), *han* 27.4, etc. (5 ×), *heren* 31.20, *louen* 7.15, *seen* 31.20, *seene* 41.19, *setten* 12.21, *siggen* 41.22, *wepen* 26.31.

ep: *bep* 12.20, etc. (17 ×), *habbeþ* 27.7, etc. (6 ×), *oweþ* 65.12, *secheþ* 91.29, *seggeþ* 94.13, *siggeþ* 32.6,7, 41.20, *wynneweþ* 88.5.

-e: (1) with pronoun preceding: *ansuere* 94.9, *contrarie* 36.29, *haue* 8.19, 9.38, *knowe* 9.34, *leeue* 106.21, *leue* 94.8, *sigge* 61.7, *ziue* 36.28.

(2) with pronoun following: *jugge* 41.22, *leue* 16.26, 92.3, *nyme* 36.8, *see* 77.4, *vnderstonde* 48.37.

§ 74. Imperative plural.

The ending is regularly *-(e)p*, but *-e* or no ending when the pers. pronoun follows: *biddeþ* 36.9, *comaundeþ* 47.34, *goþ* 61.20, *habbeþ* 57.33, *haueþ* 103.7, 107.15, *hereþ* 57.31, *leteþ* 91.29, but *lete* 55.9, *seggeþ* 31.19, *siggeþ* 65.11, *seieþ* 79.2, *seip* 61.21, *Ne pencheþ* 54.29, *wakeþ* 85.9; *do we so* 57.25–26, *goo we* 73.10,11, *ne haue ze* 34.21–22, *see ze* 7.10, 97.13, *Ne ziue ze* 49.26–27.

§ 75. Infinitive *-(e)n(e)*: *-e*: — = 1.65:1:04.

(e)n(e) { *-en*: *bileuen* 1.9, *techen* 1.15, *beren* 2.8;
-ne: *done* 2.23, *seene* 31.9, *sene* 12.3;
-n: *ben* 7.4, *gon* 4.27, *slen* 7.22.

-e: *come* 2.10, *hote* 2.8, *knowe* 1.7.

Note : gretyn 2.20, warny 42.7.

No ending : be 2.12, do 9.14, drynk 15.18, fysz 18.11, go 17.9, zif 15.18.

§ 76. *Present participle.*

-(e)and(e) : -ende : yng(e) = 65 : 7 : 13.

-(e)and(e) : bowzeande 21.27, 34.14, wepeande 25.1, 30.30, cryeande 39.36, axande 8.16, herande 8.15, spekande 57.30, goande 105. § 108, heading, lokande 112.19, quakeand 24.25, pleyn(e)and(e) 25.1, 30.30.

-ende : goende 19.13, houende 17.23, desputende 106.36, mournende 68.18-19.

-yng(e) : chascyng 20.24, prechyng 20.24, disputyng 58.10, wepyng 105.10, lokyng 112.18.

Note : (1) cryeng 96.12.

(2) obeisschaunt 60.18, a form borrowed from French.

§ 77. 2 sg. *pret. ind.*

(a) *Weak* : haddest 73.17,33, kissedest 33.2, seidest 99.7, soukedest 39.37.

(b) *Strong* : zeue 32.35.

§ 78. *Plural preterite.*

(a) *Weak*. -en : -e : — = 580 : 4 : 24.

-en : ansuereden 4.13, duelleden 5.4, hadden 4.17, kepten 5.10, schewden 5.19, ponkeden 5.20.

-e : hadde 1.24, etc. (3 ×), wende 56.28.

No ending : asked 13.7, leued 13.28, hadd 5.26, sent 81.17, panked 5.30.

(b) *Strong*. -en : -e : — = 343 : 2 : 1.

-en : beren 12.16, comen 5.19, eten 23.20, helden 38.25, nomen 12.17, stoden 30.33, smyten 93.35, sungen 77.24, hizhten 104.21.

Note : comon 43.18, footnote, noman 72.5.

-e : arise 106.37, come 48.11.

No ending : com þe Jewes 4.10-11.

§ 79. *Past participle* -en : n(e) = 16 : 11.

-en : beden 2.6, bihoten 1.8, founden 94.22, ycomen 5.37, yseizen 25.26.

-n(e) : ben 8.11, borne 3.17, ydone 55.11, ygon 25.23.

-e : a-slepe 21.18, aknowe 24.17.

No ending : agoo 31.24, ybe 10.18, etc. (3 ×), ydo 91.14, 101 20.

The prefix *y-* (once written *i* in *ileide* 103.33) occurs 204 ×, but this represents only one-third of the cases where it might have occurred.

§ 80. *Preterite Presents.*

(a) Indic. 1 sg. *wot* 73.18, 3 sg. *wott* 85.6, plur. *we witen* 48.37, *witen* 3e 61.9, *wite* 3e 8.20; imp. sg. *wite* 3.18, plur. *wite* 3e 66.31, *witeþ* 103.8; inf. *witen* 16.15, etc. (4 ×), *wite* 5.17, 66.5, *wyte* 7.21; pret. sg. *wiste* 13.18, *wist* 13.21, *wyst* 110.20, plur. *wisten* 2.26, etc. (8 ×), *wysten* 110.11, 112.25.

By fusion with the negative adverb *ne*, the pret. plur. becomes *nysten* 8.10, etc. (8 ×), once *nyst* 16.18.

(b) Indic. plur. *oweþ* 65.12; pret. sg. *auzte* 2.23, etc. (3 ×).

(c) Pret. sg. *coupe* 54.8, plur. *coupen* 81.9, 106.3, *coupe* 52.11, 74.26, *couden* 101.33.

(d) Pret. sg. *þurte* 6.2.

(e) Pret. sg. *durst* 23.1, plur. *dursten* 30.1, etc. (4 ×).

(f) Indic. 1 sg. *schal* 83.23, 2 sg. *schalt* 12.3, 3 sg. *schal* 3.15, plur. *schullen* 7.12, etc. (28 ×), *schollen* 7.13, *schulleþ* 85.4; pret. sg. *schulde* 3.10, etc. (13 ×), *schold(e)* 3.9, 13, etc. (10 ×), plur. *schulden* 8.8, etc. (125 ×), *schulde* 5.17, etc. (16 ×), *scholden* 1.8, etc. (16 ×), *scholde* 6.9, etc. (3 ×), *schuld* 86.8, *sulden* 111.12.

(g) Indic. 3 sg. *may* 3.20, plur. *mowen* 67.16; inf. *mowen* 111.15, etc. (3 ×), *mowze* 65.2, 78.17, *mowe* 89.19; pret. sg. *mizth* 1.15, *myzth* 21.30, plur. *myzthen* 22.16, etc. (25 ×), *mizthen* 13.12, etc. (11 ×), *mizth* 8.13, etc. (3 ×), *mizthten* 9.14, 18.26, *myzzen* 95.34.

(h) Pret. sg. *moste* 8.21, etc. (7 ×), plur. *mosten* 27.10, etc. (3 ×).

§ 81. *Anomala.*

O.E. *wesan*, *bēon*: Indic. 1 sg. *am* 10.12, 2 sg. *art* 10.11, twice *arte* 56.31, 3 sg. *is* 1.3, plur. *ben* 26.31, etc. (27 ×), *bep* 12.20, etc. (17 ×), *be* 26.29, 30, *aren* 54.29, etc. (5 ×); subj. sg. *be* 3.22, plur. *ben* 85.10; imp. plur. *bep* 85.4; inf. *be* 2.12, etc. (110 ×), *ben* 7.4, etc. (36 ×); pret. sg. regularly *was* 1.1, etc., but *were* 55.14, etc. (5 ×); opt. sg. regularly *were* 55.17, etc., but *weren* 29.26; pret. plur. regularly *weren* 5.12, etc., but *were* 5.37, etc. (17 ×); opt. plur. regularly *weren* 41.14, but *were* 21.21.

By fusion with the negative adverb *ne*: *nis* 1.16, footnote, *nys* 11.31, *nas* 5.8, *nere* 16.16, *neren* 85.17.

O.E. *willan*: Indic. 1 sg. *wil* 28.11, 2 sg. *wilt* 28.10, 3 sg. *wil*

42.25, *wyl* 3.20, plur. *wil ze* 48.33, etc. (3 ×); pret. sg. *wolde* 21.8, plur. regularly *wolden* 19.5, but *wolde* 20.21.

By fusion with *ne* the pret. plur. becomes *nolden* 32.4, etc. (5 ×), *nolde* 17.7.

O.E. *dōn* : Indic. 3 sg. *dope* 11.10, etc. (4 ×), *dop* 13.38, etc. (3 ×); imp. sg. *do* 113.5, *vn-do* 53.8, plur. *do we so* 57.25-26; inf. *done* 2.23, etc. (51 ×), *don* 8.6, 18.28, *do* 3.20, etc. (26 ×), *mys-do* 64.32, *vn-do* 12.3, 43.19; pret. sg. regularly *dude* 7.21, but *vn-dede* 43.19, plur. *duden* 18.31, etc. (18 ×), *dude* 76.27, *dyden* 28.1, *deden* 40.5, *vn-deden* 6.17, *mys-deden* 60.15, 64.31.

O.E. *gān* : Indic. 3 sg. *gep* 11.19, plur. *gon* 31.20; imp. sg. *goo* 10.31, etc. (4 ×), *go* 65.6, plur. *goo we* 73.10, 11, *gop* 61.20; inf. *gon* 21.37, etc. (23 ×), *go* 17.9, etc. (11 ×), *goo* 33.22, 53.24; pret. sg. *zede* 6.13, plur. *zeden* 11.19.

§ 82. *The Dialect.*

The dialect, though by no means pure, is in the main a Southern variety of East Midland. This is most clearly shown by the endings of the present indicative : 1, 2, 3 sing. indic. regularly end in *-e*, *-(e)st(e)*, *-(e)p* § 72, while the plur. indic. has *-(e)n(e)* 64 ×, *-ep* 29 × § 73. It is true that the pres. part. *-(e)ande* : *ende* : *ynge*(e) = 65 : 7 : 13, § 76, points to a North Midland or West Midland origin, but though the ending *-ande* is chiefly found in the North and West, "it also occurs frequently in the Norfolk Gilds (Schultz, p. 36 ff.), in Capgrave's works and occasionally in the Paston Letters and other Eastern documents (cf. Dibelius, *Anglia*, xxiv. p. 255 § 301a)." The pret. of weak verbs regularly retains personal endings both in the sing. and plur. §§ 77, 78. The prefix *y-* frequently appears in the past. part. § 79, and 9 different nouns have adopted the *-n* plur. § 52. The genitive ending is 5 times lacking, but on the other hand there are 5 cases in which the inflection is fully kept, e. g. *sonenday*, etc., § 51, and in *haluendel* § 54, the O.E. ending of the acc. sing. is retained. With regard to pronouns, though the Northern form *sche* 'she' appears throughout the text § 58, the Southern forms *ich*, *hij*, *hem*, greatly predominate over the Northern *j*, *pai*, *pem* § 58. O.E. *ȝ* is regularly written *i* (*y*), though the old sound, written *u*, is sometimes retained, and a few *e-* forms occur §§ 8, 15. O.E. *ēo* appears as *e*, *ee* §§ 19, 28. non-W.S. *ē*, W.S. *æ* appear shortened as *e*, also *a*, § 69, *dredde*, *dradde*. Isolated examples of peculiarly South Midland forms are *quop* and *quod* § 3 (*a*), see Morsb. § 96.

Characteristic Southern features appear in § 69 *dradde* (pt. sg.) 7.34, *a-dradde(e)* (p. p.) 5.12, etc. ($5 \times$), *a-drad* (p. p.) 3.6, 73.8, *suppe(n)* § 23, *habben*, *libben*, etc., § 71, *seggeþ*, *siggeþ*, *sugge*, etc., § 46, and in the retention of the O.E. suffixal *i(z)* in all forms of O.E. *byr(i)zan*; also in *for-weryed*, *herizeden*, *rotien* and *warny* § 70.

More Northerly are the plur. indic. *aren* 54.29, etc. ($5 \times$), the prep. *fro* 10.17, 57.8 (cf. *fram* 17.19, etc. ($5 \times$)), the retention of the O.E. *ā* in *haly* 37.8, *wham* 33.7, etc. ($7 \times$), *whas* 80.16, etc. ($3 \times$) and of Angl. lengthened *ā* (W.S. Kent. *ēa*) in *baldlich* 19.9, 29.30, *zalde* (pt. sg.) 47.8, etc. ($6 \times$). It is also shown in the spelling *moist* § 9 and in the use of the following loanwords: *gresse* § 3 (*a*); *þifte* § 29; *felaues*, *manslauzttles pouz* § 31; *hundreþ*, *tiping* § 42; *caste* § 1; *hende* § 2 (*b*); *bistadde* § 70. The Scandinavian element is, however, inconsiderable compared with the rich store of borrowings from French. See pp. xv-xviii, *Evidence of a French Source*.

RELATION OF THE HARMONY TO THE CANONICAL GOSPELS

In one kind of Gospel Harmony the several accounts of the four Evangelists are woven into a continuous narrative, while in the other the text of the Gospels is arranged in parallel columns, the corresponding sections being placed side by side.

The first kind is the more primitive. It dates back as far as c. 160 A.D., when Tatian wrote his famous *Diatessaron*. The Pepsysian Harmony is also a *διὰ τεσσάρων*, the aim of its compiler—or compilers—being to present the life of Christ recorded in the four Gospels as an organic whole, set forth in the simplest language possible. Little therefore is omitted, little is added, and the deviations from the text of the original are mostly verbal and always in the direction of greater simplicity.

Omissions.—The genealogies of Christ, for instance, are omitted as irrelevant; also S. Luke's preface to Theophilus and most of S. Matthew's quotations from the Old Testament.

Deviations.—Deviations from the original have generally been made either for the sake of brevity or clearness.

Some of the discourses and parables are so briefly summarised as to be hardly recognisable. The whole of the discourse contained in Ioh. viii, 12–58, for example, is represented by these few words:—*And þo bigan Jesus to proue þat he was Goddes son, and þat hij weren þe deuels children, and nouzt Abraham sones* (55.27–29).

The parable of the labourers in the vineyard (cf. Mt. xx, 1–16) is reduced to:—*And þanne tolde Jesus hem an ensaumple of a man þat brouȝth werk men in to his vyner. And he paied hem þat comen late raper, & als mykel ȝaf hem as hem þat comen first* (69.2–6).

Occasionally, as in the account of the marriage feast of the king's son (cf. Mt. xxii, 1–15), the summary is incomplete:—*And siþen tolde hem Jesus þe þridde tale of a kyng þat helde his sones fest. And þo þat he hadde boden to þe fest, chidden and slowȝen his seruauȝtȝ whan hij comen after hem* (79.26–29).

In the case of such well-known canticles as the *Benedictus* and

the *Magnificat*, either the first few words are given, or the canticle is merely referred to by name:—*Benedictus Dominus Deus Israel* (4.20); *þo answered Marie & þonked God and seiðe þe psalme of Magnificat al out* (3.31–32): similarly with the *Pater noster*—which Jesus had his disciples say *ententiflich & wiþ goode wille* (36.18–19).

Throughout his work, the Harmonist aims at presenting the Gospel story as clearly and simply as possible; anything that might be unfamiliar is generally explained either by definition or homely parallel.

Explanation by definition.—The Pharisees are described as *þe folk of religioun in þat tyme* (9.6); the publicans as *þe heþene bayliues seruauintz* (9.17); the Samaritans as those *þat in on half weren Jewes & in anoper half hij weren payens* (15.10–11); the centurion as *constable ouer an hundreþ kniȝttes* (100.9); and a legion as that which *amounted sex þousande and sex hundreþ and sexti and sex* (22.1–2).

Explanation by homely parallels.—Even more characteristic than the tendency to define, is the habit of replacing Biblical words and phrases by more homely equivalents. S. John the Baptist did not eat ‘locusts and wild honey’ (Mt. iii, 4), but ‘garlic and bryony’—*ramesones and wilde-nepes* (9.4).

In the account of the marriage feast in Cana of Galilee, the stone water-pots which held ‘two or three firkins apiece’ (Ioh. ii, 6) are described as *sexe boketes þat þe gode man & al þe meigne wesshen of, euerilich of þe mesure of þre galouns* (12.12–13). It is also curious to note that after *þe gode man* had tasted the water turned to wine, he summoned, not the ‘bridegroom’ (Ioh. ii, 9), but the ‘butler’—*he cleped þe botiler* (12.19).

When Mary Magdalene recognised her newly-risen Lord in the garden on Easter morning, she did not say ‘Rabboni’ (Ioh. xx, 16), but she *fel adoun to his feete and seiðe ‘Ha! Swete sir’* (103.36–37).

In another place we read that when Jesus, as He hung upon the cross, *seiȝ his moder and John, his deciple þat he loued so mychel, stonde pere, Jhesus seiðe to his moder: ‘Womman, loo! Pere þi son.’ And siȝen he seiðe to seint John: ‘Loo! Pere þi moder.’ And from þat tyme forþwardes seint John resceyued hire, and kepte hir als his moder* (98.25–30)—*kepte hir als his moder* corresponds to the Vulgate, ‘*accepit in sua*’ (Ioh. xix, 27).

A similar example is Christ’s answer to the disciples’ request that they might call down fire from heaven to burn certain Samaritans who had refused to receive Him. Jesus turned to the disciples and

said, not 'Ye know not what manner of spirit ye are of' (Lc. ix, 55), but '*Ne witen 3e nou3th hou 3e scholden bere 3ou swetelich & soft ?*' (61.9-10).

It is evident that the Harmonist had a keen eye for the things of earth as well as of heaven. He was not content to say 'all the kingdoms of the world, and the *glory* of them' (Mt. iv, 8): the glory at once shaped itself into *wodes & feldes & tounes* (10.27-28).

As for the Pharisees, *hij weren liche þe graues þat ben daubed and made faire wipouten, and stunken wipinne* (82.9-11)!

The Harmonist's habit of interpreting the past in terms of the life of his own day is also shown in his treatment of words connected with the Church.

The Jewish 'high priest' (Vulgate 'pontifex,' 'princeps sacerdotum') is invariably rendered *biss(c)hop(p)* (93.11, 21, 28; 94.1-2), genit. *bisschopes* (92.14); the Passover, though usually referred to as the *fest of paske* (13.16 etc.), is four times called the *fest(e) of ester*, or *estren* (12.26; 75.1; 86.3; 87.1): *heize auter(e)* is the name given both to the 'Holy of Holies' (100.6), and to the 'altar of incense' (2.1), while *euensong(e) tyme* (21.14; 46.22; 100.30, etc.) is the regular expression for 'evening.' It is interesting to note that the angel who, on the morning of the Resurrection, appeared *syttande* (105.5) *on þe riȝth half of þe sepulchre* (103.5) is described as being *ycladde in a white chesible* (103.5-6)—a white 'chasuble,' as if he were a priest. The Vulgate reading is: '*stola candida*' (Mc. xvi, 5).

Additions.—The Harmonist's additions to the Gospel story often take the form of short phrases introduced for the sake of emphasis, or explanation.

Additions for the sake of emphasis.—We are told that Jesus turned *wel swetelich* (55.23) towards the woman accused of adultery, and that, after He had blessed His disciples, *he kyssed hem alle by and by: and amonges hem seeande vchone, he steiȝ vp to heuene, and tweie aungels on ilch syde of hym* (112.14-17).

The blind man whom Jesus had restored to sight on the Sabbath, when questioned by the indignant Pharisees, answered *so swetelich and so dignelich for Jesus sake, þat for pure jre hij dryuen hym away* (56.7-9).

After the cock had crowed S. Peter went out and wept, not only *wel sore* (93.6), but also *tenderlich*¹ (ib.).

¹ *Mandeville's Travels*, Warner, G. F., *Roxburghe Club*, 1889, p. 46, l. 33, 'Et la est le lieu (i. e. Mount Sion) ou saint Pierre ploroit mult tendrement.'

When Jesus called '*Marie*,' she knew Him **by his voice** (103.36).

Martha is not allowed to fall behind her sister Mary in devotion to her Lord: she too **fel to his feete** (73.16) when she greeted Him outside Bethany (cf. 73.31-32).

At the simultaneous coming of the *gret erpe dyne* (102.8) and the angel with a *visage als rede as fyre* (102.10), the keepers of the sepulchre *weren alle abaischt & fellen adoune for drede, rizth als pai hadden ben dede* (102.12-13).

Another addition showing how vividly the Harmonist visualised the Gospel story occurs when Jesus *gyrde hym wip a towayle, and dude watere in a bacyne, and sette hym on knees, & bigan to wasschen her feete* (i.e. the disciples') *& forto wipen hem* (88.22-25).

The beggar Lazarus is described as a *mesel* who was not only *ful of sores* (64.18), but also *of vermyne* (ib.). . . **And noman ne zaf hym nouzth, bot token pe houndes and bayted hym from pe gate. And pe hou[n]des comen and likkeden his fete** (64.19-22).

Explanatory additions.—Not infrequently the addition takes the form of a reason for something which the Gospels leave unexplained. In the parable of the talents, for instance, the lord who set off to a far country is said to go, as the Harmonist himself had probably gone, **in pilgrymage** (85.19).

The saying of S. Thomas:—'*Goo we now and dye wip oure maister*' (73.11) is explained by the words:—**for why, he were his frende pat zede wip hym wip his owene good wille azein his enemyes** (73.12-13).

Why did Herod clothe Jesus in a *white clop* when he and his men wanted to show their scorn? The Harmonist's reason may not be the generally accepted one, but it is characteristically vigorous: *And po despised Heroude Jesu, and al his meynee, and cladde hym in a white clop as he hadde ben a foole* (95.28-30). Cf. Vulgate '*Sprevit autem illum Herodes cum exercitu suo, et inludit indutum veste alba*' (Lc. xxiii, 11).

When Jesus had cast out the money-changers He forbad any vessel to be carried through the temple. The Vulgate reading is: '*et non sinebat ut quisquam transferret vas per templum*' (Mc. xi, 16); but the Harmonist at once modifies and explains this by adding, **bot zif it were ghalewed** (77.16).

Before going up to Jerusalem for the last time Jesus tried to prepare his disciples for His approaching Passion and Resurrection.

Cf. Vulgate 'Et ipsi nihil horum intellexerunt, et erat verbum istud absconditum ab eis, et non intellegebant quae dicebantur' (Lc. xviii, 34). The Harmonist sums this up quite simply—*Ac hi ne vnderstoden it nouȝth* (69.15)—and then adds in his gentle way:—*for þat he nolde nouȝth make hem to sorouȝful* (69.15-16).

*Additions due to tradition.*¹—It is surprising that only one addition is derived from the New Testament Apocrypha, namely that the infant Jesus was laid in a manger where *an ox & an asse stoden* (5.7-8).² The earliest mention³ of this tradition is in the Gospel of pseudo-Matthew⁴ which probably belongs to the fifth⁵ century.

The other legendary addition refers to the 'elder tree' on which the traitor Judas was said to have hanged himself. *And Judas . . . went hym forþ, and henge hym self on a nelren tree* (94.35-95.1).⁶ I have not yet been able to trace this further back than 'Mandeville's Travels,' the first English reference to which probably belongs to the year 1356.⁷ The tradition is also alluded to in 'Piers the Plowman,' the earliest text of which was probably written about 1362.

Paragraph headings.—The paragraph headings are also additions to the Biblical text. They are brief and to the point, each of the hundred and thirteen paragraphs, or chapters, having a separate title. The headings of §§ 94-100, the seven paragraphs dealing with the Passion, do not, as the rest, primarily indicate events, but rather the time covered by events—the *passioun* being regarded, according to mediæval usage, as the supreme and therefore almost separate⁸ portion of Christ's life. The paragraphs describe the successive events from Holy Wednesday to the evening of Good Friday.

The purpose of the Harmony.—The Harmony was probably intended as a guide to meditation on the Gospel story. The only specific evidence, however, of the compiler's purpose is extremely slight, though curious. It consists merely of the opening words of the headings of §§ 88, 95:—'*Here bigynneþ þe secounde meditacioun by þe þursday*'; '*Here bigynneþ þe sexte*

¹ I am greatly indebted to Professor Kennedy for supplying me with a list of historical references to these legendary elements. See *Notes on same.*—M. G.

² Cf. *Note.*

³ Hennecke, E., *Handbuch zu den Neutest. Apok.*, Tübingen 1904, p. 104.

⁴ Tischendorf, *Evangelia Apocrypha*, Lipsiae, 1876, p. 80.

⁵ *Apocryphal Gospels*, trans. by B. H. Cowper, Williams & Norgate 1867, *Introd.* p. lvii.

⁶ Cf. *Note.*

⁷ *Mandeville's Travels*, Warner, G. F., Roxburghe Club, 1889, *Introd.* p. x.

⁸ Cf. *Colophon*, p. 113, and *Note.*

meditacioun vpon þe friday. But the very fact that the work is a complete and chronologically arranged life of Christ, conveniently divided into short paragraphs, or chapters, of varying length, makes it eminently suitable for daily reading and meditation.¹ This indeed is how similar modern Harmonies² are still used in the Roman Church.

In any case it is as a book of devotion that the Pepysian Harmony makes its appeal. Regarded technically the work has considerable defects: for by paying too much heed to slight verbal discrepancies between the four Gospels, the Harmonist often fails to discern their essential unity; and this not only with regard to details about facts, but occasionally also with regard to the facts themselves. Thus §§ 15, 17 are different versions of the same event, namely the call of Simon, Andrew, James and John. § 15 follows S. Luke,³ § 17 SS. Matthew⁴ and Mark.⁵ And so, according to the Harmony, Simon Peter, James and John were called twice—S. Luke does not mention Andrew. After the first call we are told that *hij retourneden hem azein to her myster, euer til Jesus hem cleped anoþer tyme.*

An even more ingenious example of this tendency merely to add together rather than to harmonise apparent contradictions, is the story of *Hou þe leuedies scheweden þe resureccioun of Jesu Crist to his deciples* (105. § 106, heading). Some of the ladies said *hij seizen an aungel syltande* (105.5), in accordance with the Vulgate 'angelus domini . . . sedebat,' Mt. xxviii, 2; others said *hij seizen tweie aungels stondande* (105.6-7), following 'ecce duo viri steterunt . . . in veste fulgenti,' Lc. xxiv, 4. In this way the seeming contradiction between SS. Matthew and Luke becomes a natural reason for S. Luke's account of the incredulity of the disciples, who held the words of the ladies *as for tryste* (105.8). Cf. 'sicut deliramentum,' Lc. xxiv, 11.

This characteristically simple method of avoiding apparent discrepancies between the Evangelists, comes out sometimes very strikingly in details of description. Thus where S. Matthew⁶ says 'scarlet,' and SS. Mark⁷ and John,⁸ 'purple,' the Harmonist says

¹ Cf. Note 87, § 95, heading.

² Cf. *Le saint évangile de notre-seigneur Jésus-Christ, ou Les quatre évangiles en un seul*, translated by Alfred Weber, and sanctioned by Jean-Pierre, Evêque de Verdun, in a foreword of 'Approbation' dated 1898. *Zeck et Fils, Éditeurs pontificaux, Braine-le-Comte, Belgique.*

³ Lc. v, 1-11.

⁴ Mt. iv, 18-22.

⁵ Mc. i, 16-20.

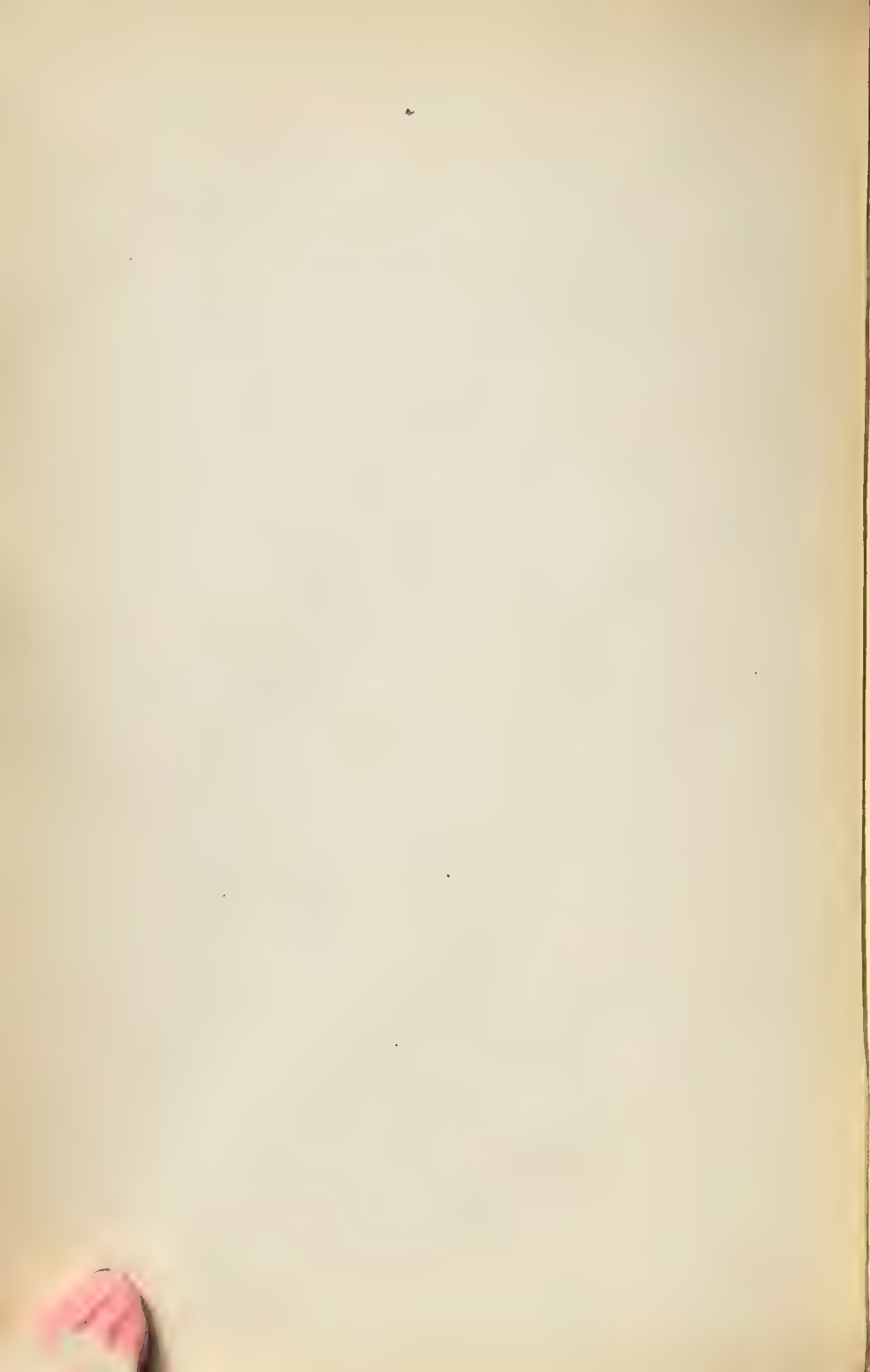
⁶ Mt. xxvii, 28.

⁷ Mc, xv, 17.

⁸ Joh. xix, 2.

both 'scarlet' and 'purple':—*And his knizttes* (Pilate's) *cladden hym in purple, and lappeden hym in a mantel of scarlett* (96.13–15).

Another interesting example is the description of Joseph of Arimathea as *a noble rich baroun, goode & ryzthful, pat hadde x. knizttes to his banere* (100.30–31). This is just a neat collection of epithets brought together from SS. Matthew, Mark and Luke:—*'homo dives'* (Mt. xxvii, 57), *'nobilis decurio'* (Mc. xv, 43), and *'vir bonus et iustus'* (Lc. xxiii, 50).



The Pepsian Gospel Harmony

MS. PEPYS 2498.

§ 1 Of þe godhede of oure lorde suete Jesu
Crist God almiȝth[y]. †

5 **O** Vre suete lord Jhesu Crist vpe his godhede he was
tofore all creatures, for whi he made alle creatures
þorouȝ his owen suete miȝth. For he is strongeful
and miȝtheful þorouȝ God þe fader. And he
10 withouten any chaungyinge þorouȝ his godhede
bicom soþfast man, & ȝaf lyf & liȝth & grace to al
mankynde forto knowe God. And he þorouȝ þe
lawe and prophecie was bihoten to þe folk þat hij scholden
bileuen in God þe fader. Ac whan þat he com in to þis
15 werlde many *pere* weren þat nolden nouȝth hym resceyuen.
Ac þo þat hym resceiueden he ȝaf hem *grace* þat hij
were Goddes sones. For al þe fulle þai resceyued of
his *grace* þo þat in hym bileued ariȝth. *Pere* nas neuer
man þat seiȝ God bodilich, and *perfore* bicom Goddes son
20 man forto techen al mankynde hou he miȝth be seiȝen
gostlich. And he bicom a man of þe kynred of seint
Dauid and seint Abraham, for þat he was bihoten
spe[c]iallich to hem.

§ 2 Of þe concepcioun of swete Jesu Crist.
Hou he was conceived.

20 **I**n þe tyme of þe kyng Heroudes þat was paen and
helde Goddes folk in seruage and regned in Jeru-
salem, so was *pere* a goode man þat hiȝth ȝakarie,
and his wyf hiȝth Elizabeth of þe kynde of Aaron.
And sche was barayne & passed age, and he was elde,
& *perfore* hadde þai none children to geder. So it
25 bifel at a gret fest, also ȝakarie offred ensence at þe

† *almiȝth[y]*: stain and small hole after *almiȝth*.

8, 9. *scholden bileuen*] -den bi- almost obliterated. 16. *he*]
nis *he*. 18. *spe[c]iallich*] fourth letter defaced.

heize autere in þe temple and al þe folk weren wipoute in
 her orisounes and he was alone in þe temple & bisouȝtte
 God for þe sauacioun of þe poeple, an aungel alizth and
 stode at þe riȝth half of þe autere. & ȝakarie was aferde
 & hadd gret drede. And þe aungel reconforted hym and 5
 seide þat þe bisechyng þat he had beden for þe folk was
 herd tofore God, and þat his wif schulde conceyuen &
 beren a son þat schulde hote John, of which burþe he
 & al þe folk schulde haue gret ioie. And he seide hym
 þat he schulde come toforne hym þat schulde saue þe 10
 poeple in þe Holy Gost and in þe vertu of Helye þe
 prophete. For he schulde be ful of þe Holy Gost in his
 moders wombe and *he schulde hym kepe fram þe
 likynges of þis werld. And gret partie of þe folk he
 schulde turne to God and to þe riȝth bileue of patriarkes 15
 & of prophetes, and aparaile to God [a] folk þat was
 couenable. Þo asked ȝakarie hou it miȝth be, for he
 was olde & his wyf ek and barayne. And þo [ange]l
 hym ansuered & seide þat he was þe angel [þat] was
 bifore God & was come hym to gretyn & to bringe þat 20
 gode tiping, and seid hym þat he schulde be dounbe
 vntil þat it were so bifallen, for also mychel as he ne hadd
 nouȝth bileued as he auȝtte forto done. & alle þe folke
 abiden ȝakarie wipouten and hadde gret wonder þat he
 duelled so longe. And he com out & miȝth nouȝth speke 25
 to hem, þorouȝ wha[t] pai wisten we[l] þat he hadde
 seiȝen summe manere ping in þe t[e]mple. And he
 made hem toknes & signes and went hem to his jn.
 After þat conceyued Elizabeth and hudde hire fyue
 moneȝes on til þat sche were syker þat sche were wip 30
 childe and þat God had hir þat honour don. Þe sex
 moneȝ after þat sche had conceyued saint Jon so was þe
 aungel Gabriel sent in to þe cite of Galilee þat hiȝtte

* [p. 1, col. 2.]

4. *half of þe autere*] touched up by a later hand. 7. *herd*]
 -er nearly defaced. 8. *hote*] e and the first stroke of h
 nearly defaced. *he*] on brown stain. 11. *of*] o nearly defaced.
 13. *schulde*] h above the line. 14. *partie*] ti nearly defaced.
 16. [a] *folk*] & *folk*. 17. *miȝth*] mi nearly defaced. 17, 18. *for*
he was] -or *he was* nearly defaced. 22. *mychel*] l partly, and e
 wholly defaced. 26. *we*[l]: touched up by later hand to what
 looks like *west*. *þat*] þ'at: at nearly defaced and þ' touched up
 by later hand. 30. *on*] o very indistinct.

- Nazareth, to a maiden þat was treupplizth to a man þ[at]
 hizth Joseph. & þe maidens name was Marie. And þe
 angel entred to hire and gret hyre & seide þat sch[e] was
 ful of grace & God wa[s] wipinn[e] hure, and þat sche
 5 was more blissed þan any oper womman. And whan
 sche herd þe aungels word sche was adrad and bepouth
 hir hou þes [heylsin]ge mizth come vn to hire. And
 þe angel hire confortede and seide þat sche hadd founden
 grace towards God, and þat sche scholde conc[e]yuen and
 10 beren a son þat schulde hote Jesu, and he schulde be
 clepid Goddes son & he schulde regne i[n] þe regne of
 Israel wipouten ende. And he[m] andsered Marie and
 seide: 'Hou schold þat [b]e for thy [j] no þenke neuer to
 haue fleschlich felowered wip man?' And þe angel
 15 ansuered and seide þat 'þe Holy Gost schal alizth wipinne
 þe, and God hym self schal þe al biclosen. And perfore
 he þat schal be borne of þe schal be cleped Goddes sone.
 And wite þou wel þat Elizabeth þ[i] cosyn hap conceived
 a son in hur elde ag[e]—is suppe passed sex moneþes.
 20 [L]eue þan þat God may do what þat he wyl.' Þo
 ansuered Marie and seide: 'Lo me h[e]re Goddes honde
 mayde; so be it done to me as þou haste ysaide.' And
 also suithe sche hadd conc[e]yued Goddes son, parfette
 man in body and in soule, and soþfast *God. & þe angel *[p.2,col.1.
 25 þo parted fram hire. & also suiþe Marie went out of
 Galile in to Jude and entred in to þakaries hous & gret
 Elizabeth. & also suiþe as Elizabeth herd her vois, also
 suiþe made þe childe gret ioie in here wombe. And sche
 was ful of þe Holy Gost, & bigan to crie and worschipe
 30 Marie ouer alle oper wymmen and hire childe, & tolde
 Marie hou it was bitidde. Þo ansuered Marie & þonked
 God and seide þe psalme of *Magnificat* al out. And
 sipen bileft Marie wip Elizabeth aboute þre moneþes.
 And after sche went aȝein to Nazareth. And als þat
 35 sche was comen aȝein, er þat Joseph hure had spoused, so
 aperceyued he þat sche was gret wip childe & pouth

7. [heylsin]ge: *eslymge*? filled in by a later hand. The emenda-
 tion suggested by A. C. Paves, *A Fourteenth Century Eng. Biblical*
Version, Introd. lxx., Camb. 1902. 13. [b]e: *he*. 18. þ[i]: *þo*.
 20. [L]eue: *A eue*. 21. h[e]re: *hire*.

priuelich to haue leten hire, for þat he was riȝthful & douted hym to haue part of þe synne. And also suiþe as he hadde þat ypouȝth, so com Goddes angel to hym in a visoun & bad þat he ne dredd hym nouȝth, for sche hadd conceyued [by] þe Holy Gost & scholde haue a son þat 5 scholde be cleped Jhesus, for þat he scholde saue his folk fram synne. And Joseph awoke and dude as þe angel hym comaunded. & whan þe tyme com þat Elizabeth trauailed of childe, sche hadd a son. And all þat it herden so hadden gret ioie. & þe eiztte day so com þe 10 Jewes for to circumeise þe childe, & named þe childe ȝakarie after his fader. & his moder ansuered þat it scholde hote Jon. And hij ansuereden & seiden þat pere ne hiȝth noman so of his kynde, & maden signe to his fader ȝakarie what name he wolde þe childe hadde. 15 And þai senten hym a lef of tables, & he wrot pere onne þat his name scholde be nempned Jon. & all þei hadden gret merueile. & also suiþe hym was ȝouen þat name. & he was fulfild of þe Holi Gost & bigan to þonke God al miȝtty & seide: '*Benedictus Dominus Deus Israel.*' 20 And alle þat herden and seiȝen þat merueile porouȝ out Jude pouȝtten þat þe childe scholde be merueillous & miȝthful tofore God wha[n] þat he com in to elde. & þe childe wex & þrof & was conforted of þe Holy Gost. And also suiþe as he com to age he went hym in to 25 deserte & woned pere euere til þe Holy Gost comaunded hym forto gon and preche þe comynge of Jesu Crist.

§ 3

Of þe byrþe of Jesu Crist.

• [p.2,col.2.]

In þat tyme comaunded Cesar Augustus, þe emperoure of Rome, þat alle þe men of þe werlde schulde be writen in ilch a schire pere þay woned, & þat 30 euery man scholde bringe a peny to þe stiward of þe *cuntre, & þat he made knowlechyng þat he was sogette to þe Emperoure of Rome. & þorouȝ þat skyl went Joseph [&] Marie, his spouse þat was gret

23. wha[n]: what.

34. [&]: to.

30. þat] þat þat.

wip childe in Nazareth, vnto Bedleem, forto make re-
 conischaunce in his owen cite, for pat he was comen of pe
 kynde of pe kyng Dauid pat was of Bedleem, & his
 wif also. And so par whiles pat pai duelleden pere, so
 5 com hire tyme forto habbe childe, & was deliuered of
 hire first childe a son. And hire self wonde hym in
 clopes & laide hym in a cracche pere an ox & an asse
 stoden: for pere nas stede in al pat hous pat was so
 auenaunt to leye hym jnne as pat was. And po woken
 10 pe shepehirdes in pe cuntre, [pat] kepten her bestes, &
 pere com an angel fram heuene & stode biside hem.
 & hij weren so sore adradde pat hij stoden astoneide.
 & pe angel hem confortd & seide pat hem bihoued for
 to schewen pat Jesus Crist, pat schulde saue his folk,
 15 was borne in Bedleem, porou; wham hij & alle folk
 scholde haue gret ioie perof. And he seide hem what
 tokne hij schulde fynden, pat is to wite, a litel childe in
 clopes wounden & laide in an asses cracche. And wip
 pat comen pe angels so dignelich fram heuene & schewden
 20 hem to pe sheperdes & ponkeden God & seiden: '*Gloria*
in excelsis Deo.' And also suiþe as pe angels weren
 steizen in to heuene & hadden schewede hem [to] pe
 shepehirdes, pe shepehirdes speken to gider & wenten
 suiþe in to Bedleem & founden Marie & Joseph & pe
 25 childe laide in a cracche, & seizen wel pat it was he of
 wham pe angels hadd hem tolde. And hij tolden to
 oper folk pe auentures pat pai hadden herd and yseye
 pat nizth, & hij hadden all gret wonder. And Marie
 wiphelde alle pise þinges in hire hert. & pe shepehirdes
 30 retourneden hem, & þanked God pat he had schewed
 hem pat gret merueile. And pe eigthe day was pat
 childe circumcised, & his name nempned Jesus, as pe
 angel hadde seide tofore er he was conceyued. After,
 vpon pe twelfþe day, so comen pere pre kynges fram pe
 35 est in to Jerusalem & askeden where was pe kyng of Jewes
 pat was ybore, whas sterre þay hadden yseye in pe est.
 And hij seiden hij were ycomen hym to honoure. Po pe
 kyng Heroudes herd pat, *he wex al ameued, & all pat •fp.3,col.1

10: [pat]: d.

22. [to]: wip.

weren in *pat cite*. And so sone assembleden alle *pe* heigest *prestes* and maistres of *pe lawe*, and askeden where Crist scholde be borne. & hij ansuereden, 'In Bedleem Jude,' for whi God hadd so hiȝtte porouȝ *pe prophetes*. Po cleped Heroudes *pe pre kynges priuelich* & asked hem 5 whan hij seizen first *pe sterre*, & sent hem in to Bedleem & bad hem *pat hij schulde enquire ententiflich* of *pe childe*, and whan *pat hij hadden hym founden* *pat hij scholde sende hym bode*, & he wolde come & hym honoure. And whan *pai hadden herd* *pe kyng speke* hij 10 wenten hem forȝ toward Bedleem. And also snipe *pe sterre* *pat hij hadden er yseye in* *pe est* schewed hym, & ȝede euer toforen hem til *pat pei comen pere* *pe childe* was borne, and ouer hym wipstode. And hij *pat were* so ledde wip *pe sterre* hadden gret ioye, and entred in to 15 *pe hous* & founden *pe childe* & his moder & fellen to *pe erpe* and honoured *pe childe*, and vndeden her tresoure and offred hym gold & ensense and mirre. And als hij pouȝtten *tourne aȝein* to Heroudes, anizth so com *pe angel* to hem in a visiouȝ & seide *pat hij ne schulde nouȝth* 20 wende aȝein by hym. & hij by oȝer weye retourned in to her cuntre.

§ 4

Hou oure lorde Jesus was offred to
pe autere.

And also Heroudes understode *pe comynge* of *pe kynges*, so com *pe day* *pat Marie schulde hire purifie* in *pe temple* after *pe lawe* of Moyses, and 25 offren her childe to God and biggen hym aȝein of *pe prestes*. Po com Marie wip Joseph in to *Jerusalem*, & brouȝth her son & offreden als *pe pouere scholden*. And po was a man in *Jerusalem* *pat was riȝthful* & meke and hiȝth Simeon, and he 30 desired mucche *pe comynge* of Jesu Crist in his tyme. And *pe Holy Gost* *pat was wipinne hym*, bihiȝth hym *pat he ne schulde deye* er *pat he hadde seizen* Jesu Crist. And pilk tyme com *pe Holy Gost* in to *pe temple*, and also Josep & Marie comen forto offre Jesu in *pe temple*. 35

And þan com Symeon & name hym bitwixen his armes
& þanked God and seide : ‘ *Nunc dimittis, domine, seruum
tuum in pace.* Now letestou þi seruaunt, Lorde, vpe þi
worde ben in pays.’ Þo was þere anoper elde widue pat
5 hiȝth Anne, pat none houre ne passed fram þe temple,
bot serued God in fastynges & in orisounes niȝth & day.
And hij wisten wel pat he was Crist pilk tyme, & þonke-
den God apertelich. Now hadde Joseph & Marie gret
wonder of *þenges pat men seiden of þe childe. Symeon * [p. 3, col. 2.]
10 blissed hem & seide to Marie : ‘ See 3e, dame, þis childe
is comen forto schewe þe wille of many of þis folk, &
many schullen falle þorouȝ þenchesoun of hym, and
many schollen risen þorouȝ him, and [b]e his baner,
aȝeins whom men schullen hym countropleden ; & his lif
15 pat 3e louen as ȝoure owen, schal suffre dep & passioun.’
And whan Joseph hadd don al pat hem fel to do in þe
temple, hij retourneden aȝein to Nazareth.

§ 5 Hou pat suete Jesus was exiled.

20 **A**fterward so com þe angel & apered to Joseph in
a visioun, & seide hym pat he schulde take þe
childe & þe moder & pat he were in Egipte euere
tyl pat he dude hym to wyte ; for whi Heroudes
scholde seeche þe childe for to slen hym. And he
aros also suiþe by niȝth, and toke þe childe & þe
moder & went to Egipt, and dwelled þere til pat
25 Heroudes were ded. And whan Heroudes perceyued pat
þe kynges were retourned in to her cuntre, and pat pai
hadden so bigiled hym, þan wex he wel wroȝ, and sent
ouer al his men & dude sle all þe children in Bedleem and
of al þe cuntre aboute pat were of lesse age þan of two
30 ȝere vpe þe tyme pat he hadde enquired of þe kynges pat
seizen þe sterre. Bot also suiþe as Heroudes was ded, so
com þe angel to Joseph in Egipte and bad hym turne
aȝein, and seide hym pat hij weren dede pat souȝtten þe
chi[l]de to sle. And Joseph dradde hym to turne aȝein
35 in to Bedleem, for Heroudes son pat regned in Jude. Ac
for his fader & for þe amonestyng of þe angel, he ledde

13. [b]e : he.

15. schal] & schal.

pe childe & pe moder in to Galile and woned in Nazareth.
And pe childe wex & prof & was ful of pe grace of
almiȝtty God.

§ 6 Of þe childehode of Jhesu Crist.

And whan þat Jesus Crist was tuelue ȝere olde, so
bifel at pe feste of esturne þat Joseph and Marie 5
wenten in to Jerusalem, as pai were woned to don
ilch ȝere, and Jesus zede wip hem. And whan pai
schulden retourne fram pe feste aȝein to Nazareth,
pe childe bilefte bihynde in pe cite. Þat pai
nysten nouȝth, so þat hij wenten forþ a iourne & 10
wenden þat pe childe hadde ben in pe route amonge pe
folk, and souȝtten pe childe amonge her aqueyntes & hij
ne miȝth nouȝth fynden hym, and turned hem aȝein to
Jerusalem for to seche pe childe. And þe pridd day pai
founnden hym among pe maistres of pe lawe, herande and 15
axande. And alle þat hym seizen & her[d]en weren
* [p 4, col 1] abayst of his wytt & of his ansuere. * And þan spake his
moder to hym & seide: 'Son, whi hastou done vs þis?
We pe haue souȝth wip mychel sorouȝ.' And Jesus
answered: 'Wharfore souȝth ȝe me? Ne wite ȝe nouȝth 20
wel þat j moste be in my fader nedes?' An hij ne
vnderstode nouȝth what he seide, for he spake of his
fader of heuene. And hij comen doune of pe temple and
wenten wip hym to Nazareth. And his moder holde alle
þise þinges in hire hert. And fram þat tyme forþwardes 25
schewed Jesus his wisdam & his curteisie day by day,
and made hym to be loued of God & of pe folk.

§ 7 Hou þat Jhesus was baptized.

Whan seint John hym hadde baptized, he went in
to desert tyl he were of pritti winter elde. And
pe kyngedom of Jerusalem was þan parted 30
þorouȝ pe Romaines in foure parties. And þo
com pe Holy Gost & badde hym wende forto
preche to pe folk þat hij turnede hem forto
resceyuen Crist, for he was neiȝ. A[nd] seint

16. her[d]en] second e nearly defaced. 33. to] above the line.
34. A[nd]: As.

John went þo al aboute þe flum Jurdan and preched þat folk schulde knowlechen her synnes, and hij were baptized in his name þat scholde com after hym. And Jones mete nas bot ramesones and wilde-nepes, & his cloping
 5 of þe here of a camayle, and a þwonge aboute his myddel. Þo com þe folk of religioun in þat tyme, þat weren ycleped Phariseus, forto be baptized of hym. And seint Jon þem bad þat þai schulden be digne to penaunce, & þat hij schulden nouȝth tristen hem vpe her kynrede þat weren
 10 sumtyme so wel wiþ God: for whi God miȝth make also gode men of hem þat noman hadde hope june. And no more nolde God delaye it þat he it ne wolde done ilch man after þat he it deserued. And þo askeden þe folk what hij schulden do, and hou hij miȝtten be saued.
 15 And seint John hem ansuered þat hij schulden ȝiue almes to þe pouere for Goddes loue. And also þai askeden hym, which weren þe heþene bayliues seruauȝt; þat weren yclepid publicanes, [what] þat hij schulde do. And he ansuered and seide pay ne schulde grene noman ne fynde
 20 non enchesoun to [noman] wiþ wrong, ac vche man holde hym to his owen dedes. And þ[o] wenden al þe folk þat Jon hadde ben Crist, and senten þe Jewes fram Jerusalem & þe Phariseus and prestes and deknes to hym forto asken what þat he was. And he hem ansuered þat he
 25 nas nouȝth Crist, ne Helie, ne no prophete. And þo hij bisouȝtten hym þat he schulde ȝiue hem sum ansuere þat hij miȝth seyen to hem þat hadden hem þider sent. And he seide hem þanne þat *it was he þat Ysaie þe prophete
 spak of þat schulde come tofore Crist forto make redy þe
 30 weie. And þo askened hij hym whi he baptized þe folk sipen þat he nas nouȝth Crist, ne Helie, ne no prophete. And he hem ansuered: 'Jeh,' he seide, 'lyfte ȝou of þe watere for penaunce. Ac anoper þing is in erpe amonges ȝou þat ȝe ne knowe nouȝth, he þat ne hap no pere, & þat
 35 is digner & more worpi þan ich am, þat schal ȝou baptize in þe Holy Gost. And he schal iugge all men for suich as he findeþ hem, and he schal hem ȝelden mede after þat þai haue deserued it.' And in þat tyme com Jesus fram

•[p.4,col.2.

18. [what] þat hij schulde do]. Cf. *infra*, l. 24. 21. þ[o]: þe.
 36. he] above the line.

Nazareth to þe flum Jurdan forto be baptized of Jon þe
 Baptyst. Ac seint Jon defended hym & seide þat it bifel
 bettere hym to be baptized of hym, þan Jesus of hym.
 And Jesus ansuered & badd hym done it, for also mychel
 as it bifel to hem to done, to ȝiuen oper ensample of al 5
 manere þing, & namelich of lowenesse. And þo baptized
 John Jesus. And whan he was baptized, and was in
 praier for hem þat resceyueden baptizinge in his name, so
 com þe briȝhtnesse of heuene & þe Holy Gost, & alizth
 wipinne hym. And þe vois com fram heuene of God his 10
 fader & seide to hym: 'Þou art my dere son, of wham
 ich am wel apayed.' And Jesus was þo entred in his
 prittide wyntere of elde, & ȝut wenden men þat he hadde
 ben Josephes son.

§ 8 Of þe fastynge of oure lorde Jesu Crist.

A Iso suiþe as Jesus had esceyued witnesse of al þe 15
 Trinite at his baptizinge, so ledd hym þe Holy
 Gost, þat he was fro þe folk in desert forto
 be tempted of þe deuel. And whan he hadde ybe
 wip þe wilde sauage bestes in fastynge fourty
 daies & fourty nizttes, þan bigan he forto haue 20
 hunger. And þo cam þe deuel to hym & seide:
 'Ȝif þou art Goddes son, þan make bred of þe stones
 þorouȝ þine owen word.' And Jesus ansuered hym &
 seide þat man ne liueþ nouȝth onelich in bred of bodilich
 sustenance, ac God may þorouȝ his comaundement hole- 25
 lich susteine man. After þat toke þe fende hym & ledd
 hym to an heiȝ mountayne, and schewed hym wodes &
 feldes & tounes & alle þe feire þinges of þis werlde, &
 hiȝth hym þat he wolde ȝiue hym all þat he seiȝ wip þat
 he fel adoune & honoured hym. Þo ansuered Jesus & 30
 seide: 'Goo þou, Sathanas; for it is writen þat man
 schal honoure & serue God onelich.' Þo tok þe fende
 hym & brouȝth hym to Jerusalem, & sette hym pere vpon
 a pyler onheiȝ in þe temple, & seide to hym ȝif he were
 Goddes son þat he alizth adoune, for God hym hadde so 35

17. [þe]: to.

18. *whan*] in the margin.29. *þat*] þat þat.

bihoten by Dauid þe prophete þat his *aungel schulde •[p.5,col.1.]
 hym bere ouer al, þat he ne hyrte hym nouȝth. And
 Jesus answered hym and seide: 'God it defende þat man
 schulde hym assaye forto helpen ȝif he wolde be sauēd, ac
 5 helpe hym self.' Þo left þe fende hym þere, & þe aungels
 comen doune fram heuene & serueden hym in al þinge.

§ 9 Of þe first disciples þat Jesus had wip hym.

Sippen þat suete Jesus was þus in desert he com
 aȝein to seint Jon þe Baptist, & Jon also swiþe
 a[s] he saghȝ hym he seide: 'Loo, here Goddes
 10 lombe, þat doþe away þe synne of þe werlde. Þis is
 he þat ich spak of, þat a man schulde come after me
 þat was tofore me. And forto schewen hym, so com
 ich forto baptizen hym, as þe folk & ich seiȝen þe Holi
 Gost alizth wipinne hym in liknesse of a white culuer; & þat
 15 was tokne forto knowe Crist. And me he ȝaf þe Holy Gost
 whan he sent me to baptizen. & þerfore ich segge þat þis
 is Goddes son.' A noper tyme stode John & two of hise
 disciples & seiȝen whare Jesus ȝede, & he seide: 'Loo
 whare geþ Goddes lombe!' And þe disciples ȝeden to
 20 Jesu and asked hym where þat he woned. & Jesus ledde
 þem hom to his jn & herberewed þem þat niȝth; for it
 was passed ouer none. Þat on of þem two was Andrew,
 Simondes broþer. And he went & souȝth Simonde, his
 broþer, & tolde hym þat he had founden Crist, & brouȝth
 25 hym to Jesu. And also suiþe as he seiȝ hym, he seide
 hym þat he was Simond, Johannes son, & þat he schulde
 hote Peres. And on þe morne cleped Jesus Phelip, þat
 was her cosyn of Bethsayda, & sippen fonde Philipp
 Natanael & tolde hym þat he hadd founden Crist, & ladde
 30 hym to Jesu. & whan Jesus hym seiȝ he seide: 'Þou art
 a riȝthful Jew in whom no treccherie nys.' And þan spak
 Natanael & asked Jesus hou þat he knewe hym. & Jesus
 seide hou þat he hadde seiȝen hym vnder a fyge tree to-
 fore þat Phelip cleped hym. And þan seide Natanael:
 35 'Maister, þou art Goddes son, & þou art kyng of Israel.'

And Jesus hym ansuered & seide: 'Leuestou it for ich seide þe þat ich þe seiȝ vnder þe fygere? More þan so mychel schaltou sene, for þou schalt se þe heuene vndo & Goddes angels mounten & aliztten vpon me.'

§ 10 Hou Jesus made wyne of † water.

Pe pridde day com Jesus in to Galilee, & was ladde 5
vnto a feste wip hise disciples pere his moder was.
And so bifel þat pere failed wyn. And his moder
seide hym þat hij hadde no wyne. And Jesus
seide þat þe [hour] was nouȝt ȝut comen þat
scholde schewe his power. & þo bad his moder to þe 10
seruauntȝ þat hij scholden do al þat he badd hem

*[p.5,col.2.] do. Now were pere sexe *boketes þat þe gode man & al
þe meigne wesshen of, euerilch of þe mesure of þre galouns.
And Jesus bad hem þat hij schulde fullen hem ful of
water. & hij fulden hem ful as suipe. & Jesus bad 15
hem taken hem vp and beren hem to hym þat was chief
of þe fest. & hij nomen hem vp and beren hem forth.
And as suipe as þe gode man hadde dronken pere of, he
cleped þe botiler to hym and seide: 'Euerych wise man
setteþ first þe best wyn, & whan þe men beþ dronken þan 20
þai setten forþ þat is lesse worpi. & þou haste kepte þe
best wyne euer tyl now.' Þis was þe first miracle þat
Jesus dude. & for þat leuden hise disciples in hym.

§ 11 Hou þat Jesus hym bare whan þat he
schewed hym first.

Sȝþen went Jesus wip his moder & wip his disciples
in to Capharnaum & duelled pere a while. And 25
also swipe, atte fest of estren, he went hym in to
Jerusalem, & com wipinne þe temple and fonde
pere hou men solden oxen & schepe & culueren
for to offren. & he seiȝ pere sitten þe chaungers
of þe moneye forto maken her chaunge. And 30
Jesus made scourges of cordes & drof hem out vchon and

† of] & deleted, and of written above the line.

4. me] men.

9. [hour]: man.

her bestes, & schadde her moneye & caste adoune her boordes. And to hem *pat* selden *pe* culueren he badde hem done hem away, and *pat* hij maden nomore his faders hous an hous of marchaundise. And his deciples recorde-

5 den *po* *pat* it was writen *pat* *pe* solace of *pe* hous scholde hote Cristes flessch. And *pe* Jewes seizen hou *pai* demeden hym, and *pan* asked hij hym what tokne *pat* he shewed hem, & where he lerned *pat* he hadde power forto do so. And Jesus ansuered hem and seide *pat* *pe*[i₃] hij destrued

10 *pe* temple he wolde make it azein in *pe* pridde day. And *pe* Jewes ansuereden hym azein & seiden *pat* *pe* temple was in makyng sex & fourty zere, & *pat* hij miztten nouzth leuen *pat* he mizth do so, ne so suiþe make it azein. Ac hij vnderstoden of *pe* temple *pat* was made of

15 ston, ac he seide *pat* of *pe* temple of his owen bodi. And also as he was *pere* at *pe* fest of pask many on leueden on hym for his merueiles *pat* he dude. Ac he ne trusted noping in hem, for he wiste wel her hert and her pouzth. Now was *pere* *po* a prince of Jewes, a Pharisewe, *pat* men

20 cleped Nichodemus. & he com by nizth tyme to Jesu & seide hym *pat* he wist wel *pat* he was a Goddes halue, for whi noman mizth do *pe* miracles *pat* he dude bot zif God were wiþ hym. And Jesus hym seide *pat* he more moste bileuen, for whi no man mizth entren in to *pe* blis of

25 heuene bot zif he were ybaptized in water and porouz *pe* *Holy Gost ybore anoþer tyme. And as Moyses arered *pe* neddre in desert forto saue *pe* folk, also bihoued nedes *pat* he were heized on cros *pat* alle *pat* leued on hym schulden be saued. For so, he seide, loued God *pe* werlde *pat* he

30 3af his son *pat* alle *pat* leued in hym schulden haue lyf wiþ outen ende. For whi God ne sent nouzth his son in to *pe* werlde forto dampne it, bot he sent hym forto sauen it. & who so leueþ in hym ne schal neuer be dampned. And who so leueþ in hym nouzth he schal sone ben

35 ydampned, for as mychel as he leueþ nouzth in Goddes son. And pis is *pe* skyl of the juggement, *pat* God hym sent liþ in to *pe* werld & *pe* folk loued more derkenesse *pan* liþ, for her dedes weren wicked. & who so dop

•[p.6,col.1.

- slayn hym in haste bot pai dredden mychel pe folk.
 And namelich *his wyf waited hym euere forto slee, ac •[p.6,col. 2.]
 sche ne mizth nouzth com perto for as mychel as pat
 Heroudes hym kepte alway, for pat he dredde hym
 5 mychel—for he wyste wel pat he was a goode holy man
 & a sop prophete. And as sone as Jesus herde pat John
 was enprisoned & pat pe Pharisewes gruchcheden pat he
 baptized so mychel folk, po lefte Jesus Jude & wente in
 to Galilee. Now bihoued hym passen porouȝ a manere
 10 of folk pat was cleped Samarithanes, pat in on half weren
 Jewes & in anoper half hij weren payens: so pat he
 com biside a cite pat hizth Sykar, and he sette hym
 bisyde a welle. And as he satt biside pat welle, & his
 deciples weren wente in to pe toun forto bugge her mete
 15 —for it was neiȝ myd day of pe day—so com pere a
 womman of pe Samarithanes forto fecche water, & Jesus
 bisouȝt hire pat sche wolde ȝiue hym a drynk. & sche
 ansuered hym & seide, hou mizth sche ȝif hym to drynk
 suppen pat he was a Jewe and sche a Samarithane?—
 20 for pe Jewes ne eten nouzth ne drynken nouzth wip
 hem. And Jesus hire ansuered and seide ȝif pat sche
 wyst what he were, sche wolde biseche hym pat he ȝeue
 hir water quyk. And pe womman hym ansuered pat pe
 welle was depe and sche nadde nouzth whar wip pat
 25 sche mizth drawe water. And sche asked hym where he
 scholde haue water quyk, for he nas nouzth more worpi
 pan was Jacob pe patriark pat made pat welle & mizth
 do wip pat water what he wold, and lete his bestes
 drinken. And Jesus hire ansuered & seide pat who pat
 30 dronke of pat watere he scholde anoper tyme haue prust;
 ac who so dronke of pat water pat he wolde ȝiuen, he
 ne schulde neuer haue prust. And pe womman hym
 ansuered on scorne & seide: ‘Sir, ȝiue me of pat water.’
 po bad Jesus hire pat sche schuld fecche hire house-
 35 bonde & comen aȝein. & sche seide pat sche nadde none
 housebonde. & Jesus hire ansuered & seide pat sche seide
 sop, for sche had yhad fyue housebondes & he pat helde
 hire nas nouzth hire housebonde. And sche retourned
 to oper wordes also suiȝe & seide: ‘Sir, ich see wel pat
 40 tou art a prophete. Nou telle me wheper it is bettre

forto honouren here, oiper vpon þe mount Garazim, as
 deden oure auncestres, oiper in Jerusalem? And Jesus
 hire seide þat þe tyme was comen þat man þurte neuer
 recche noiper of þat on ne of þat oper, bot þat men
 honoure God & þe Holy Gost in alle stedes. Þo ansuered 5
 þe womman & seide sche wiste wel þat Crist scholde
 sone comen & scholde hem wissen & techen al þat hij
 scholden done. And Jesus seide þat it was hym self.
 * [p.7, col.1.] Wip þat *comen his disciples fram þe citee, and hadden
 gret wonder þat he spak wip þe Samarithane; ac non of 10
 hem ne asked what he asked of hir. And sche lefte
 þere hire boket & went hire to þe citee, & tolde to þe
 folk þat sche hadd founden a man þat hadde hire tolde
 of all hire dedes þat sche had don in pryuate, & bi-
 souzt[h] hem þat þei zeden forto witen zif it were Crist 15
 oiper it nere. And þat whiles his deciples bisouztten
 hym forto eten. And he ansuered hem þat he hadde
 suich mete forto eten þat þay nyst nouzth of. And
 þan asked ilch oper zif any man hadde brouzt hym any
 mete. And þan tolde he hem þat his mete was holelich 20
 forto do þe wille of God þat hym sent in to erpe. And
 þo comen þe Samarithanes to hym and leueden many in
 hym þorouþ þe segginge of þe womman & bisouztten
 hym þat he wolde entren in to þe citee. And he entred
 and dwelled wip hem tuo dayes. & many leueden in hym 25
 for his sarmoun & seiden to þe womman: 'Nou ne leue
 we it nouzth for þi word, for we it haue yseize oure self
 & herde þat he is soþfast prophete and saucour of þe
 werld.' And þe pridde day went Jesus out of þe cite and
 com in to Galilee, & seide þat euerych prophete is werst 30
 honoured in his owene cuntre þan in oper strange
 cuntrees. And for þan þat hij hadden seizen þe
 myracles þat he þere hadde don & at þe paskes in
 Jerusalem, so was he resceyued of þe folk of þe
 cuntre. 35

14-15. *bisouzt[h]*: *bisouztten*.

32. *for þan*] *nouzth for þan*.

33. *at*] above the line.

§ 14 Hou pat Jesus heled þe prouostes son.

5 **A**fterwardes com Jesus in to Chana Galilee þere pat he had made of þe water wyn. And þe prouostes son was sek of Chapharnaym. And þilk prouost, þo he herd pat Jesus was comen in to Judee, he com to Jesu and bisouȝth hym to wende in to Chapharnaym to hele his son. And Jesus reproved hym and seide pat hij nolde nouȝth leuen in hym bot ȝif hij seiȝen hym do miracles. And þe prouost bisouȝth hym to haste hym suiȝe & go forþ
10 wiȝ hym er þat his son were ded. And Jesus hym ansuered and seide þat his son was hole and fere. And he leued þat Jesus hym told and ȝede hym forþ. And as þat he com to Chapharnaym his sergeauntȝ comen aȝeins hym and tolden hym pat his son was hole and warissched.
15 And he asked what day þat his son was warisched. & hij ansuered hym and seide þat atte houre of mydday had hym leten þe maladye. And þo vnderstode he wel þat it was þe selue houre þat Jesus seide he was warisched. And fram þat tyme forþwardes he bileued in Jesu, and al
20 his meynce.

§ 15 Hou pat Jesus preched in þe schippe to seint Peter þapostle.

* **S**hippen com Jesus to þe see of Tyberye, and mychel * [p. 7, col. 2.]
folk hym siwed forto here his sarmoun. And þo were þere tueye schippes houende biside on þe water, and þe fysshers weren went out forto
25 wasshe her nettes. And Jesus entred in to on of þe schippes, pat was Simondes faders, and bisouȝth hym þat he stired þe schip a litel fram þe londe. And so he sat in þe schipp and preched to þe folk. And whan þat he hadd fynysched his sarmoun,
30 he bad hym styre þe schipp in to þe depe and leggen her nettes. And Simond hym ansuered and seide þat hij hadden al nizth trauailed & ne hadden ytake rizth nouȝth, ac vpon hise wordes hij wolden legge in her nettes. And

also suiþe as h[e] hadde yleide jn his nette, he toke so mychel fysch þat his nette to brake. And he clepid James & John, þat weren ʒebedees sones and weren Simondes felawes. And hij comen forto helpen hym, and fylleden boþe schippes so ful þat hij weren in poynt 5 forto drenchen. And whan Symond seiþ þat, he fel on knees to Jesu & bisouþh hym þat he ʒede out of þe bote for he it was þat was synful. And all hij weren agast of þe takynge of þat fysch. And Jesus ansuered to Simonde and seide: 'Haue no drede'; for he schulde 10 fysch after men fram þat tyme forþward. And hij also suiþe brouȝtten he[r] schippes to þe londe and leften al þat þai hadden & foloweden Jesum awhile. And sipen hij retourneden hem aȝein to her myster, euer til Jesus hem cleped anoþer tyme. 15

§ 16

Hou þat Jesus com in to Nazareth.

Sipen com Jesus in to Nazareth þere he was norissched. And he aros vp on a saterday in þe synagoge and redd a lessoun of Ysaye þe prophete, þat was of þe godenesse of Jesu Crist. And he tolde hem þat it was of hym self þat þe prophetes 20 hadden oft yspoken. And hij granteden wel and beren hym gode witnesse, and bihelden inderlich his fair berynge and hadden gret wonder of his suete wordes, and seiden amonges hem: 'What! Nys nouȝth þis Josephes son?' And Jesus hem ansuered and seide 25 þat hij miȝtten þan seggen þat he dude in þe cite þe deuels craft as he hadde don in opere stedes; bot þat, he seide, miȝth he nouȝth don: for whi no prophete is so mychel honoured in his owen cuntree as he is in straunge cuntrees. And for þi þe ekle prophetes þan 30 maden hem straunges oīper wiser þan hij duden to her owen folk. For Elye þe prophete was nouȝth sente to no widow of Jsrael whan þe hunger lasted þre ȝer & an

* [p.8,col.1.] * half, ac to a widewe þat woned amonge payenes in þe cuntre of Syches, þat sche miȝth be releued by hym; ne 35

1. h[e] hadde] hij hadden.

12. he[r]: hee.

Elize þe prophete ne heled no mesel of Jsrael, bot Naaman
þat was payene and Surryen. And whan þai herden þis,
hij wexen all wroþe and stirten up & caccheden hym
out of þe toun, and ladden hym upon þe angled side of þe
5 heiz mounteyne and wolden haue done hym tumble
adowne. And Jesus passed þorouȝ hem and ȝede forþe
his weye fram hem.

§ 17 Hou þat Jesus cleped seint Peter and his
 felawes.

10 **H**o bilette Jesus Nazareth and went hym in to
Capharnaym & bigan baldelich for to prechen
& to techen men to do penaunce for her synnes,
& seide pat þe blis of God was neiȝ hem pat
wolden leue stedfastlich of þe comynge of Jesu
Crist. And sippe com Jesus goende by the see
of Tyberye, and seiȝ Simondes fader and Andrew
15 his proper fyschaude in þe see. And Jesus hem cleped
to hym and seide hem pat hij comen & foloweden hym,
and he schulde make hem fysshers to fysshen after men.
And hij also suiþe foloweden hym, and leften her botes
and her nettes. And as Jesus ȝede a litel forþermore,
20 he seiȝ James & John his proper wiþ ȝebede, her fader,
dressande her nettes, & he cleped hem. And hij letten
also suiþe her nettes and her fader wiþ her seruauȝtȝ,
and foloweden Jesum.

§ 18 Hou þat Jesus kast a fende out of a man.

25 **A**fter *pat* entred *Jesús* wip hem in to *Chapharnaym*,
& com in to her temple vpon a saterday. And he
bygan to prechen *pat* al þe folk had gret wonder
perof. Now was *pere* a man amonges hem *pat*
hadde a fende wipin hym. And þe fende bigan
to crie, & asked *Jesu* zif he were comen for to
30 cacchen hym away and *oper* fendes out of þe londe
er *pat* her tyme com, and seide *pat* he wist wel *pat* he

30. *hym*] *hym out*; *out* deleted by a stroke.

was Crist. And Jesus comaunded hym pat he helde hym stille. And pe fende fleiȝ out of pat man also suiȝe, & alle þo pat it seiȝen so weren abayst. And þis tiping went aboute al þe cuntree. And Jesus went hym þo out of þe synagoge and com hym to Petres hous wiȝ seint 5 James and seint John. And Petres wyues moder was pere in a stronge feuer, & hij bisouȝtten alle for hire. And Jesus hire name by þe honden & made hire hole, & sche aros vp also suiȝe & ȝede and serued hem. And also sone as þe sonne was gon to rest, so comen alle þe 10 seke & þe dombe & þe blynde & wode men pat were ybounden of pat citee to Jesus jn. And he touched þem and hij weren all hole. & þe fendes pat Jesus drof to-
 * [p. 8, col. 2.] forne hym * so criden & seiden, certes pat he was Goddes son. And Jesus hem comaunded to be stille and leten 15 her crynge, & pat hij ne maden it nouȝth coup. And al on þe morne Jesus went priuelich in to desert for to honouren and preye. And seint Petre went to sechen hym wiȝ his oper felawes, and tolde hym pat al þe folk hym wayted. And þo com Jesus aȝein to þe folk. And 20 whan þe folk hym hadde yfounde, hij wolde haue holden hym wiȝ strengþe pat he ne ȝede efte fram hem. And Jesus hem seide pat hym bihoued to preche in oper citees as wel as pere, & went hym forþ prechyng & chascyng þe fendes toforne hym þorouȝ out al Galile. 25

§ 19 Hou pat Jesus enchasced sex þousande & sex hundreȝ and sexti & sex fendes, and after passed hym ouer þe se.

po seiȝ Jesus pat so gret pres of folk folowed hym, he comaunded his disciples pat hij scholden wende & passen þe see of Tyberye toward þe cuntre of Galilee in Gerasa. And as he ȝede towardes þe schipp, a maister seide he schulde folowe hym 30 whider so he ȝede. And Jesus hym ansuered & seide pat he nadde no stede proprelich his owen forto wende to. 'For whi,' he seide, 'þe briddes habbeȝ

16. nouȝth] nouȝth so; so deleted by dots.

- her nestes & þe foxes han her holes, and ich ne hadde nouȝth where onne þat j may reste myne hede.' And þo to anoper maister Jesus spak & bad þat he schulde hym folowen. And he ansuered & bisouȝth Jesum þat he
5 miȝth go fyrst and birizen his fader. And Jesus hym ansuered & bad hym lete þe dede men buriȝe þe dede bodyes, and þat he ȝede forto preche þe blis of God. Anoper maister pere was þat seide þat he wolde serue Jesu, bot he bisouȝth hym þat he miȝth wende hom &
10 ordeyne his pinges and his hous. And Jesus hym ansuered and seide þat noman schulde legge hende on plouȝ and loke byhynde hym; for þat ne were no couenable ping to þe blis of God. And whan Jesus com to þe schipp wip his disciples it was neiȝ euensong tyme.
15 And Jesus schipp went forþ wip oper schippes by þat water, and pere com a suiȝe stronge storme of weder þat alle þe schippes weren neiȝ ful of water and in þe poynt to adrenchen. And Jesus was þo a slepe bilinde in þe schipp in an oriole. And his disciples comen to hym
20 and awoken hym, and bisouȝtten hym þat he saued hem þat hij were nouȝth perissched. And Jesus hem axede þan whare was þan her bileue. And þo were þai alle sore adradd. And also suiȝe Jesus comaunded þe wynde and þe see forto be stille and *þat he ne blew nomore; • [p. 9, col 1]
25 and also sone it was stille. And alle þe folk hadden gret merueile þat þe wynde and þe see weren so stille and so bowȝeande to his wille. And also swiȝe as he was ariued to þe londe, so comen tweye fendes out of þe graues, proude & wel stoute, so þat noman durste passen for hem,
30 ne no stede myȝth holden hem. And alway stooden þilk tweie fendes in þe kreuesses of þe roche, criande and ȝellande and betande hem self azayn þe harde roche. And also swiȝe as þai seiȝen Jesu, hij lopen aȝeins hym and fellen adoun & honoureden hym, and chargeden hym a
35 Goddes halue þat he ne drof hem nouȝth out of þe cuntree. And also þe fendes bisouȝtten hym þat he ne drof hem nouȝth in to helle—for he badd hem gon. And þe fendes bisouȝtten hym þat he ne tourmented hem nomore. And Jesus hem asked hou many þai weren.
40 And þe fendes answereden and seiden þat hij weren a

legioun. (pat amounted sex pousande and sex hundrep and sexti and sex.) And hij bisouztten hym pat he wolde suffren hem to entren in to swyne pat hij miztten passen pe mountaynes. And Jesus graunted. And hij po entreden wipinne swyne, and also swipe pai lepen and 5 ronnen and adrencheden hem seluen in pe see wel in to two pousande. And po pe hirdes seizen pis hij flowen to pe citee and to pe tounnes aboute, & tolden of pe aueynure pat was bitydde of pe fendes and of pe swyn. And po comen pe folk alle lepande to Jesu and founden 10 a fende sittande att Jesus feete, ycladde and al hole. And hij weren all abayscht pereof, and alle hij bisouztten hym pat he went his way fer out of pat cuntree, so mychel drede pai hadden of hym. And Jesus went hym in to pe schipp, and po pat warissched weren and al hole of her 15 yuel, bisouztten hym pat pai myztten hym folowe. And Jesus badde hem dwelle and abide and tellen pe folk of pe cuntre hou pai weren delyuered of pe legioun of pe fendes. And hij wenten ouer al pe cuntree and tolden hou Jesus hem hadde warissched. And whan Jesus com 20 in to Galilee alle pe folk comen to hym, for pat hij hadden gret longyng to his comyng.

§ 20 Hou Jesus saued a man pat was paralytk,
and cleped to hym seint Mathew.

*[p.9,col.2.]

po com Jesus in to Capharnaum and *preched in an hous. And pere com so mychel folk and so many maistres and so many Phariseus and seten aboute 25 hym pat noman myzth come to hym. And wip pat comen foure men and brouztten a seeke man paralytk in a bedde, and wolden han brouzth hym in and leiden hym tofore Jesu. And po pai seizen pat pai mizth haue none entre for pe folk and for pe pres 30 pat pere was, hij cloumben on pat hous and vnpakkeden it and maden a gret gappe, and porou3 pe couples of pe hous hij leten pe paralytk adoune tofore Jesu. And Jesus, wan he sau3e her bileue, he seide to pe paralytk

5. lepen] ? lopen.

13. hym] above the line.

pat his synnes were forgiuen. And þe maisters seiden
 pat he misdede, for whi he dude þat God ne fel nouȝth
 to do, and þat was to forgiuen synne. And Jesus vnder-
 stode also swipe what hij pouȝtten and asked hem whi
 5 hij pouȝtten yuel. For whi also liȝthlich miȝth he forgiue
 his synnes as forto sauē hym of his yuel. 'And þat ȝe
 witen wel þis,' he seide, 'þat ich haue power in erþe to
 forgiue synnes, Arise vp,' he seide to þe paralytke, 'and
 take þi bedde and bere it hom wip þe.' And also swipe
 10 he aros vp and tooke his bedde toforne hem alle and bare
 it hom. And he hym self and al þe folk ponkeden God
 þat he hadde ȝouen Jesu swich power. And þo went
 Jesus forþ by þe coste of þe see, a[n]d al þe folk hym
 folowed, and he hem þo bigan to preche. And as he
 15 com aȝein by þe toun he seiȝ a man ioynen a fatte, þat
 hiȝtte Mathie Leui. And Jesus hym badde þat he it
 vndede. And he also swipe bilefte alto gyder and ȝede
 wip Jesu, and made hym a gret gaderynge of folk in his
 hous. And many puppicanes and oper synful men comen
 20 & eten wip Jesu and wip his deciples. And þe maisters
 and þe Phariseus comen and axeden of Jesus disciples
 whi þat he ete wip swich folk. And Jesus answered &
 seide þat he com forto clepe synful men to penaunce
 & none riȝthful men. For whi þe hole man ne hap no
 25 nede of leche ac þe seeke man hap myster, and God hap
 leuer pyte and mercy þan vengeaunce. Þo comen seint
 Jones disciples þe baptyst, and þe Ph[a]riseus, þat
 fasteden, and axeden whi Jesus disciples fasteden nouȝth
 as þat hij duden. And Jesus ansuered hem and seide
 30 þat it ne bifel nouȝth þat felawes þat weren at þe bride
 ale schulden fast *perwhile* þat þe feste lasted, *ac it schulde
 come þe tyme þat þe bridale schulde reste & þan schulden
 hij fasten. And on oper half he hem seide þat no wise
 man makeþ none olde cloyes of newe cloyes, for whi þe
 35 newe cloy wolde tere þe elde & þan were it wers. Ne no
 wise man doþe þe newe wyn to þe elde lyes, for boþe hij
 scholde perisschen. Ne noman þat hap goode elde wyn
 nyl drynke of þe newe wyn, for þe elde likeþ hym bettre.

13. a[n]d: *ad.*
 rubbed surface.

21. *axeden*] *axe-* touched up over
 27. *Ph[a]riseus*: *phariseus*.

*[p. 10,
 col. 1.]

§ 21 Hou Jesus reised a man fram dep to lyue &
warissshed a womman.

And þo Jesus hadde þem þus yseide so com þere a prince pat hiȝth Jayrus, & fel on knees to Jesus feete & honoured hym & bisouȝth hym pat he scholde come & touche his douȝtter pat was þanne [neȝ dede]—& he ne hadde no childe bot on. 5
And Jesus aros vp also swiȝe and ȝede wiȝ hym, & his deciples hym foloweden and gret pres of oper folk wiȝ hem, and a womman pat hadde þe flux bledande twelue ȝere (pat vȝe þe elde lawȝe non swiȝh ne schulde come in no cite amonges no men). And so þan 10 hadd pat womman dispended in leches al pat sche hadd, and hir nas nouȝth bot þe wers. So bitydd pat þis womman com in þe prees among þe folk & touched þe clopes of Jesu, for sche seide to hir self ȝif sche myȝth touchen þe skirtes of Jesus mantel pat sche scholde ben 15 hole. And Jesus wiȝstooȝe and asked who touched hym. & none of alle wolde ben aknowe. & seint Peter ansuered & seide pat it was gret wonder pat he wolde asken who pat hym touched, for why al þe folk þan presed on hym & aneȝed hym. And Jesus seide he wiste wel pat summe 20 hym hadden touched, for whi he hadd a vertu pat was gon fram hym forto helen sum wiȝth. And Jesus stooȝe stille & bihelde who it was. And þe womman, whan sche seiȝ pat sche ne myȝth nouȝth ascape, she com quakeand & fel on knes to Jesus feet and criede hym 25 mercy & tolde toform al þe folk hou hir was bitydde. And Jesus badde hir wende in pays, for her trewe bileue hadde hire saued. And whan Jesus hadd þus yseide, so comen þe princes sergeauntes and tolden hym pat his douȝtter was ded, and pat he ne trauailed Jesu nouȝth for 30 hire forþer. And Jesus, whan he herde þis, badde hym pat he ne dreden hym nouȝth, bot pat he leued stedfastlich pat he miȝth hire helen, & he schulde hire sauen. And whan Jesus com in to þe prynces hous, þan fonde he

5. [neȝ dede]: cf. *Later Wyclifite Version*, Mk. v, 23, *nyȝ deed*.
24. *com*] c nearly defaced.

pe mayden ded, & pe folk wepeande & pleyneande for
 hire dep. And *Jesus* badde pat hij ne schulde nouȝth
 wepen, for whi *sche nas nouȝth ded. And po hij scorneden
 hym alle. & *Jesus* drof hem alle out of pe hous, & took
 5 pe fader & pe maydens moder & seint Peter & seint
 Jame [&] his broper, & comen jn pere sche lay, & name
 hire by pe honde & seide alonde: 'Maiden, aryse vp.'
 & sche aros vp also swipe & ȝede forp. And *Jesus*
 comaunded pat men schulden ȝiuen hire mete, for whi
 10 sche was of tuelue ȝere olde. And *Jesus* defended hem
 gretlich pat pai ne scholden tellen it noman. And noȝth
 for pan pe womman ȝede & telde al pe cuntre hou pat hir
 was bitydde.

*[p. 10,
col. 2.]

§ 22

Hou pat *Jhesus* warissched two
 blynde men.

15 **A**nd as *Jesus* went hym pennes ward, so com he
 & mette tweie blynde men; & hij criden mercy to
 Crist. And whan *Jhesus* com hom to his jn, hij
 comen toforne hym. And *Jesus* hem asked ȝif
 pai leued pat he miȝth warisschen hem: & hij
 seiden, 'ȝe.' And *Jesus* hem ansuered & seide,
 20 riȝth as pai leueden so were it don. & hij seizen
 also swipe. And *Jesus* po hem defended gretlich pat hij
 ȝeden & tolden it noman: and hij ȝeden forp & tolden
 ouer al pe cuntre. And also swipe as hij weren ygon, so
 was hym presented a doumbe man pat hadd a fende
 25 wipinne hym. And pe folk hadden gret wonder, and
 seiden pat pere nas neuere er yseizen non swich in Jsrael.
 And pe Phariseus seiden pat he drof away pe fendes
 porouȝ pe power of Belȝehub, her prince.

§ 23 Hou pat Jhesus was despised in his
owen cuntree.

Sijppen went Jesus in to his owen cuntre, to Nazareth, wip hise deciples, and preched in þe townnes aboute. And þe folk had gret wonder of his wytt and of his werkes, & bigunnen forto speken aminges hem & seiden: 'What! Nys 5
þis nouȝth Josepes son, þe carpenter, & Maries? And þe men & þe wymmen of his kynde, ne sitten hij nouȝth alle here aminges vs?' & alle þus hij seten & despiseden hym aminges hem. And Jesus hem ansuered & seide pat prophetes weren ouer al honoured saue in her 10
owen cuntre, & namelich [bi] þo pat scholde ben her frendes & her aqueyntes. And þus weren hij so mysbi-leuande pat he ne myȝth nouȝth helen þere bot wel fewe, & pat was þorouȝ touchynge of honden. And Jesus hym schewed so pat hij hadden alle merueile þere of. 15

§ 24 Hou pat Jesus ches hym his
twelue apostles.

Afterward went Jesus precheande ouer al þe contre of Galilee. & so mychel folk hym folowed of alle þe londes abouten, * & so many seek weren brouȝth, pat hij ne miȝten nouȝth alle comen to hym. And þo went Jesus vpe þe mount of 20
Thabor forto honouren, and al nyȝth he dwelled þere in orisounes. And vpon þe morowe he cleped his deciples to hym & ches hym þere þe twelue apostles. And seint James & seint John he cleped his Boanerges (pat is also mychel as þe ponder sones). And whan he 25
hadde chosen þe tuelue apostles & hadde hem yne[mp]ned, he deliuered hem þe ten comaundementȝ of þe newe lawe—nouȝth þorouȝ destresse, ac þorouȝ þe manere of biheste—& seide: 'Yblissed be þe gostful pouere: for þe blis of heuene so is hires. Yblissed be þe bonair: for hij schullen 30
haue þe londe. Yblissed ben [hij] pat wepen: for hij

*[p. 11
co. 1.

25. sones] sounes.

26. yne[mp]ned: ynepmned.

schullen be confortod. Yblissed ben hij *pat* desiren
 riȝthfulnesse as in mete & in drynk: for hij schullen be
 filde. Yblissed ben hij *pat* ben merciabe: for hij schullen
 haue mercy. Yblissed ben hij *pat* han clene hertes: for
 5 hij schullen seen God. Yblissed ben hij *pat* louen pes:
 for hij schullen ben cleped Goddes sones. Yblissed ben
 hij *pat* habbeȝ schame & anoyze for riȝth: for hiren is *pe*
 blis of heuene.' And whan he hadde þus yseide, he
 turned his wordes to *pe* apostles and gan hem teche, and
 10 seide what hij schulden be, & seide hem *pat* hij mosten
 be wel *profiter* and sikerer þan any of *pe* maisters oīper
pe P[h]ariseus of *pe* elde lawȝe: for whi þei weren *pe*
 liȝth of *pe* werld *pat* scholden techen alle *oper*, & gouernen,
 & wissen. And whan Jesus hadd hem ytauȝth *pe* werkes
 15 *profitelich*—what hij schulden do, & *pe* vnderstondyng
pat hij scholden haue in her bileue, & hou hij schulden
 fleiȝe *pe* fals prophetes *pat* wolden hem aspyen—þo went
 Jesus down wiȝ hem to *pe* folk *pat* hem abiden in a faire
 pleyne.

§ 25 Hou *pat* Jesus warissched and heled alle
 pat comen towards hym in *pe* pleyne.

20 **W**han Jesus com amonges hem in *pe* pleyne, *pe* folk
 preceden alle vpon hym forto heren hym speke,
 & forto ben yheled & warissched of hym: for
 whi o vertu so com from hym *pat* heled all þo
pat hym toucheden. And þo bigan Jesus to
 25 rehercen *pe* ten comaundementȝ & *pe* sarmoun
pat he hadd *preched* to his apostles schortlich,
 and seide hem *pat* hem byhoued to be of more stedfast
 bileue þan hij *pat* weren of *pe* elde lawȝe, and *pat* hij
 mosten louen her enemyes, and ben deboneire and suffrande
 30 in alle pinges, and done to eueryche man as hij wolden
pat men duden to hem. And he seide * *pat* hij mosten ben
 swich in alle poyntȝ *pat* *pe* mysbileuande folk ne taken
 no wicked ensample of hem, & *pat* hij scheweden her
 Cristendom in dede, & nouȝth in woorde al one. And

*[p. 11,
 col. 2.]

10. *hem*] above the line.

atte ende he seide, pat þo pat dyden pat þai herden of hym ne schulde þai neuer ben ouercomen, nomore þan þe hous pat hap goode foundement ne falleþ for wynde ne for watre: bot pat pat hap fals foundement it ne may suffre no tempest arst it frescheþ and falleþ al adoune. 5

§ 26

Hou pat Jesus heled a mesel of
his maladye.

Whan Jesus hadde hended his sarmoun he ȝede adoun & com wip þe folk towards Capharnaym, so com þere a mesel & honoured hym & fel adoun toforne hym on his knees and seide: 'Sir, ȝif þou wilt, þou myȝth make me hole.' & Jesus 10 hym touched & seide: 'J wil. Now be clene.' And also swiþe he was al hole. And Jesus hym badde pat he ne schulde telle it noman pat he hadde hym warissched, ac pat he ȝede to offren þe offrande pat he comaunded pat þei schulden offren pat wolden be 15 warissched and be clene. And he wente hym forþ and tolde ouer al þe cuntre pat Jesus hadde hym warissched, and made so mykel folk comen to Jesu pat he ne myȝth nouȝth entren in to þe cite wip þat folk, and for þan nedes he moste holden hym wip outen in deserte for þe gret 20 pres of þe folk: and ȝut com þe folk more & more in ilche a syde to hym, bot many tyme he ȝede fram hem in to desert forto honouren his fader in heuene.

§ 27

Hou pat Jhesus heled centurions seruant.

Upon a tyme þan entrede Jesus in to Capharnaym. & comeþ a gret chyueteyn of an hundreþ kniȝttes, 25 payens, pat hadde þere a *sergeaunt* pat was smyten wip þe palesie, and bisouȝth þe most honourable Jewes of þe cite pat þai wolden biseche Jesu for hym pat he wolde helen his *seruaunt*, for he was hym wel leue and dere. And hij comen to Jesu 30 & bisouȝtten hym inderlich pat he wolde helen centurions

19. for þan] nouȝth for þan.

sergeaunt. And hij seiden hym pat it were wel worpi
 pat he dude it hym, for whi he loued mychel pe folk, &
 pat he hadde made a synagoge. And Jesus hem answered
 and seide pat he wolde done it gladlich, & zede hym
 5 piderwardes. And whan Jesus com neiȝ pe hous pe
 conestable sent hise frendes to Jesu, and sent hym * bode
 pat he ne schulde trauailen hym pider, for whi [h]e was
 nouȝth worpi pat Jesus come in his hous. Ac pat Jesus
 wolde sigge pat he were hole, & pan wist he wel pat he
 10 schulde be warissched : for oper wiztte it had ytolde hym
 & his sergeaunt also, and he leued wel pat pe yuel schulde
 passen away and he schulde ben hole, ȝif Jesus it com-
 aunded. And whan Jesus herde pis, he turned hym
 and seide to pem pat hym foloweden : ‘Jeh ne haue
 15 nouȝth founden so mychel treupe in a Jew als in pis
 payene. And ich ȝou sigge pat many paenes schullen
 comen from ferre to pe blisse of God & schullen ben wip
 pe patriarkes in rest, & pise wicked folk schullen be cast
 in to pe pyne wip outen ende.’ And po seide Jesus of pe
 20 conestable to hem pat weren sent to hym : ‘Riȝth also be
 it as he hap yleued.’ & hij turneden hom & founden pe
 sergeaunt warissched.

*[p. 12,
col. 1.]

§ 28

Hou pat Jhesus sent his twelue
 apostles forto prechen.

25 **S**ijppen went Jesus porouȝ alle pe citees and porouȝ
 alle pe castels, prechande and warisschande pe
 seek. And so mychel folk hym folowed pat hij
 comen as it weren very schepe pat weren ouer-
 comen by pe weye. And po cleped Jesus his
 twelue apostles, and ȝaf hem power & myȝth for to
 dryuen away pe fendes & for to warisschen alle pe
 30 seeke, and sent hem ouer al, and bad hem gon baldelich
 among pe Jewes and prechen pat Crist was neiȝ : and wip
 outen any mede pat hij heleden al pe folk. And he bad
 hem pat hij ne bere wip hem gold ne syluer ne oper godes
 by pe waye, ne pat pai ne bere neiȝer brede ne scrippe ne

7. [h]e: ne.

23. pe] above the line.

25. so] so so.

32. and wipouten] and wip outen and wip outen.

kirtels tweye ne staf, bot onelich hem self vpon fete and a 3erde in her honde. And whan pai comen to cite oīper to castel, axen pan who ware worpi to resceyuen hem, & pan gon & offre pere pardoun, and pere to duellen til pat hem liked to wende pennes. And pat hij eten and 5 dronken swich as men setten toforn hem. And 3if any man hem refused, pan badde he hem wende out of pe citee oīper out of pe castel, & pat [hij] schulden wypen pe dust vnder her feete vpon her heueden in witnessynge pat hij ne hadden noþing of heren. And he seide hem pat 10 Sodom & Gomorie schulden haue softer juggement pan hij schulden haue pat resceyued hem nouȝth. And sippen warned Jesus hem of pe peynes & of pe tourmentyng * pat hij schulden suffre for his loue. And he badde hem be wyse as seint Petre and symple as a douue. And at pe 15 ende he counforted hem and seide who so hadde stedfast bileue he schulde be saf, and hij pat hem resceiueden schulden haue also goode mede as hij pat resceiueden hym self], oīper God almyȝtty, his fader. And po he hadde hem ytauȝth what hij schulden done, & þus swetlich hadde hem ycounforted, hij wenten ouer al aboute pe cuntre, and precheden penaunce, and dryuen pe fendes away, and smereden alle pe seek and hem heleden.

* [p. 12,
col. 2.]

§ 29

Hou pat Jhesus reised pe wedewes
douȝtter from deþ to lyue.

Ho went Jesus in to a cite pat hiȝth Naym, and his disciples ȝeden wiþ hym and mychel folk also. & als 25 he neized pe ȝate of pe citee so com a ded body vppon a bere azeins hym, and pe folk of pe citee foloweden it. & it was a widewes douȝttere, and sche ne hadde nomo pan hire. And sche ȝede wepeande and pleynand her douȝttere. And Jesus, 30 whan he seiȝ hire wepe, hadde gret pyte of hire, & badd hire pat sche ne weped nouȝth. And he ȝede and touched pe bere, & hij pat beren it stoden stille. & Jesus seide to pe ded, 'Aris.' And sche aros vp also swiþe and

8. wyppen] wyrron.

19. self]: seluen.

bigan to speke. And Jesus hire nom by þe honde and bitooke hir her moder. & al þe folk þo weren abayscht and ponkeden God. And þat dede went þorouȝ out al Jude, and al aboute þe rewme. And Jones deciples, þe
5 Baptist, comen þere he was in prisoun; and seiden hym of þe merueile þat Jesus hadde done, forto witen of hym certeinlich ȝif þat he were Crist.

§ 30

Hou þat seint John þe Baptyst
sent to Jesu.

10 **S**eint John hem ansuered & seide þat hij myȝtten seene hem seluen and heren þat he was Crist, and badd hem gon to Jesu on his halue & axe hym ȝif he schulde schewen hym self þat he was Crist, oīper vche man it schulde vnderstonde of oīper. And whan hij comen to Jesu pai seiden hym as
15 seint John hym sent bode. And Jesus þo warisched and heled many þat weren seek and ywounded, & he ȝaf speche & siȝth to many þat weren blynde & dombe, & he drof away fendes; & seide to Jones mesageres þat hij wenten aȝein to Jon & tellen hym þat pai hadden *herd & seene. 'Seggeþ to hym,' seide Jesus, 'þat þe blynde
20 seen, þe croked gon, þe mesels ben clene, þe def heren, þe dede risen and lyuen, & þe pouere ben chosē for to preche Goddes woord, and hij ben yblissed þat ne ben nouȝth mysȝaide wiþ me.' And whan þat Jones mesagers bep agoo, þan seide Jhesus to þe folk of seint John,
25 þat he nas nouȝth like a rede þat stireþ and waweþ wiþ euerych wynde, 'ne he is nouȝth norisched wiþ deliciouse metes and drynkes as oīper men bep in þis werlð, ne he nys no prophete; ac he is more þan a prophete, for he is þe aungel þat God bihett þat schulde come & make þe weye
30 tofore Crist.' And atte ende he seide þat þere nas neuer ȝut non heizer man ybore of womman. And al þe folk þat weren baptized of hym, þo pai herden þat Jesus þus pra[i]sed hym, þan herizeden hij God & ponkeden hym.

*[p. 13,
col. 1.]

17. *mesageres* written on erasure: -sa- almost defaced.

26. *wynde*] *wyn* written on erasure.

Ac þe maistres and þe Phariseus pat weren nouȝth baptizēd of hym, so hadden scorne of þat Jesus seide. & whan þat Jesus seiȝ þat, he seide it ferde also by hem as of þe children pat nolden noȝer lauȝen ne wepen wiȝ her felawes. 'John þe baptist,' he seide, 'eteȝ no bred 5 ne drynkeȝ no wyn, and ȝe siggeȝ þat he is wode: and ich ete and drink, and ȝe siggeȝ þat ich am a glotoun and dronkelew, & þat ich am frende to þe publicanes and to þe synful men.'

§ 31 Hou Jhesus conuerted þe Maudeleyne.

Þo bisouȝth a Phariseȝ Jesu pat he schulde ete wiȝ 10 hym. And Jesus entred in to his hous & sette hym to þe mete. & a womman pat hadde seuene fendes wiȝ innen hire, & was alosed for a synful womman in þat cite, herd telle þat Jesus ete þere. & sche nom a box of oynement & ȝede & stooȝe byhynden 15 hym, & smered Jesus feete, and wette al his feete wiȝ teres of her eȝen, and wiped hem wiȝ here her, & kissed his feete & smered hem. & þo þat þe Phariseu it seiȝ þat Jesus hir suffred þus for to touchen hym & forto smeren his fete, he þouȝth onon in his hert pat ȝif he 20 were verray prophete he schulde wite what womman sche were, & þat sche was synful, and nouȝth suffren hire forto touchen hym so also sche dude. And þo ansuered Jesus to þat Phariseu & seide, 'O þing ȝ haue to telle þe.' & he bisouȝth hym & seide, 'Gode maister, telle onon.' 25 And þan seide Jesus, 'A creauncer hadd tweie dettours, & þat on auȝtte hym fyue hundreȝ pens and þat oȝer auȝtte hym fyfty pens. Now ne hadde þai noȝer where of forto ȝelden *it, & he forȝaf þat dette to hem boȝe. Now,' aske ich, 'Wheȝer loued he most?' 'Jch leue,' 30 quop þe Phariseu, 'þat he forȝaf most.' And Jesus hym seide þat he hadde riȝth iugged. And þo Jesus biturned hym to þe womman & bigan to seggen: 'Simond, seestou þis womman? Jch entred in to þine hous and þou ne ȝeue no watere to my feete, & sche wette my feete wiȝ 35

*[p. 13,
col. 2.]

30. *he*] *hym* deleted, and *he* written above the line.

hire teres & wiped my fete wip hire here. And pou ne
 kissedest nouȝth my mouȝ, & sche ne letted nouȝth suppe
 pat sche com in forto kisse my fete. And pou ne wessche
 nouȝth myn heued ne myne eizen, and sche hap smered
 5 myne feete wip oynement—for which ping ich telle it þe
 pat many synnes ben hire forȝiuen. And perfore ich
 loue hire mychel; for whi to wham pat most is forȝiuen,
 most is loued.' And þo seide Jesus to þe womman pat
 hire synnes were forȝiuen. And hij pat seten atte mete
 10 pouȝtten: 'What is he þis pat may forȝiuen synnes?'
 And Jesus hire seide: 'Goo, womman, and be in pes.'—
 For hir bileue hadde hire saued. And sche ȝede and
 dude hire wip *oper* men pat Jesus hadde heled of her
 sckenesses & pat hem seweden and founden hem, spendynge
 15 of her owene propre goodes—Johan pat was Herodes
 stiward kokes wyf, & Susanne, & many *oper*—and sewe-
 den Jesu porouȝ þe citee & þe castels ouer al þere he
 preched.

§ 32

Hou Jesus ches hym sixty and
 twelue deciples.

20 **A**fter wardes þan ches Jesus hym sexti & twelue
 disciples, & sente hem toforne hym tweie & tweie
 to gyder ouer all þe cuntrees þere he wolde come.
 And he badde hem goo swipe, & pat hij ne beren
 no*iper* bagge ne scrippe ne hosen ne schone: bot
 forto schewen & wytnesse pes ouer al where so hij
 25 comen, to eten o*iper* drynken what so men hem
 ȝeuen, and pat hij heleden þe seek ouere al where so þai
 founden hem, wip outen any mede, and pat hij duden
 þe folk to vnderstonde pat Crist was neer honde hem.
 And ȝif any cite forsooke hem, þan bad he hem pat hij
 30 schulden gederen þe dust vnder her feete, and seyen hem
 pat hij ne wolden nomore of her dust resceyuen, sippen
 pat hij ne wolden nouȝth knowlechen her synnes & heren
 her prechyng. And pat þai schulden tellen pat Crist was
 neiȝ honde, & pat þai wisten wel pat Sodom and Gomorre

*[p. 14,
col. 1.]

schulden haue softer *iuggement at þe day of dome þan
hij schulden haue. 'For who so resceyueþ þou, he
resceyueþ me; and who so despiseþ þou, he despiseþ me.
& who so despiseþ me, he ne despiseþ bot þe deciple of
hym þat me sent hider.' And þo bigan Jesus to blame 5
þe citee; þere he hadde preched and done many myracles,
for þat hij wolden do no penaunce—Corazim, Bethsayda
and Capharnaum; & seide 3if þat so many myracles
hadden ben done among þe payenes hij wolden hau don
penaunce, and þerfore hij schulden haue harder iuggement 10
þan þe payenes.

§ 33 Hou þat Jesus resceyued his deciples
 whan hij comen aȝein to hym.

And also sone afterwarðes retourneden Jesus
deciples aȝein to hym wiþ mychel ioȝe and
tolden hym þat þe fendes weren bowȝeande to
hem in his name. And Jesus hem seide þat hij 15
schulden haue power for to enchacen þe serpentis
and þe scorpions and al manere fendes in his
name, and nouȝth in her owene name: bot þat
hij lokeden hem wel from veȝn glorie. 'For whi,' he
seide, 'ich seiȝ Sathan als dust falle fram heuene for his 20
pride. And 3if þat þe fendes ben sogettes to þou ne haue
ȝe þerfore no pride ne ioȝe, ac þere of beþ ful ioȝous þat
ȝe ben chosen to þe blis of heuene by name.' And in þat
ilk tyme bigan Jesus to assaye þe Holy Gost and ȝolde
graces, & þanked God his fader þat he hadde chosen þe 25
symple and þe lowe of hert to schewe hem so gret þinges,
and nouȝth þe wise ne þe heȝe men. And þan seide he
& badde þat alle þo þat were trauailed & charged scholden
come to hym & he scholde hem conforten. And after-
warðes he seide to his deciples þat þai weren blissed þat 30
myȝten seen hise werkes & heren his techynges. For
whi many prophetes & kynges hadden desired it & nas it
hem nouȝth ygraunted.

§ 34 Hou *Jesús* answered hem þat hym askeden
which was þe gretteſt comaundement of
þe law^{3e}.

5 **Þ**o aros vp a gret mayſter of þe lāwe and asked of
Jesú what he ſchulde do þat he my³th haue þe lyf
wip outen ende. And *Jesús* hym asked what
comaunded þe law^{3e} þat man ſchulde done. & he
10 answered and ſeide þat he[m] it comaunded þat man
ſchulde loue God ouer al þing in his hert and in his
ſoule and wip al his power and his pou³th, and his
nei³bor^{3e} as hym ſelf. And *Jesús* hym badde ſo do * &
he ſchulde haue þe lyf wip outen ende. & he asked who
15 was his nei³bur³. And *Jesús* hym ſeide euerychman, &
tolde hym a tale of a man þat ^{3ede} from *Jerusalem* to
Jerico and was taken wip þeues and deſpoiled and
wounded al to þe deth. And a preeſt þat ſei³ hym lete
hym ligge, and a dekne þat com afterwardeſ alſo. Ac a
20 Samiritane, þat was paene alſo, þan hadde pite of hym
and ſette hym on his beeſte and ledde hym hom & weſche
his woundes wip oyle & wyne & ſerued hym þat ni³th.
And vpon þe morne he took tweie pens to þe oſtler and
biſou³th hym to take goode ^{3eme} to hym til þat he com
25 a³ein, and he ſchulde hym ^{3elden} al þat he hadde more
yſpended. And þan asked *Jesús* of þe maister which of
all þre was nei³bor³ to hym þat was wounded. & he
answered þat he þat hadde pite of hym. And *Jesús*
badde hym gon & done alſo. þat is to ſigge, þat he
25 ſchal done to euerych man as to his nei³bor³.

*[p. 14,
col. 2.]

10. *Jesús*] hym deleted between *Jesús* and hym ſeide.
18. took] hym deleted between took and tweie pens.

§ 35 Hou Martha herberewed Jesu Crist.

Afterwardes com Jesus in to a castel & entred in to Marthas hous (Maries suster Magdalene), and sche peyned hire to make Jesu wel att eise and for to seruen hym to paye als sche was woned to done. Ac Marie lete hir al done hir will and zede hire 5 & satt att Jesus feete forto here his wordes. And pan com Martha and stooode tofore Jesu and seide : 'Sir, ne nyme ze no zeme hou pat my suster leteþ me seruen by my self al one? Biddeþ hire pat sche helpe me.' And Jesus hire ansuered & seide : 'Martha, Martha, 10 þou art wel besy aboute many þinges & now nys myster bot of o þing. Marie hir hap chosen þe better part which ne schal nouȝth hir be yreft.'

§ 36 Hou Jesus tauȝtte his deciples to prayen.

Sipen bifel pat Jesus was in a orisoun, and whan he hadde don on of his deciples bisouȝth hym pat he 15 schulde techen hem forto bisechen, as John þe baptist hadde tauȝtt hise deciples. And Jesus hem badde seggen her *Pater noster* ententiflich & wiþ goode wille. 'And riȝth wiþ pat com on of his goode frendes and bisouȝth hym of a lof for þe 20 comynge of sum gest and beteþ at þe dore and crieþ, and he ne wolde nouȝth lete hem haue rest ne hise children slepe. Ȝif al ne dude he it nouȝth for loue bot forto deliueren hym [he wil] arise vp and Ȝif hym more þa[n] he asked.' Also *seide Jesus : 'Who so bisecheþ 25 ententiflich wiþ open hert his prayer schal ben herd toforne God. For whi pilk men pat han children, þeiȝ pat þai ben wicked hem self, ȝiue hem of her goode and contrarie hem nouȝth : and ȝutt wel more schal þe fader of heuene ȝiuen to hem pat hym bisechen wiþ goode hert 30 wille.'

*[p. 15,
col. 1.]

24. [he wil]: and.

§ 37 Hou Jesus excused his deciples of pat
hij tooke[n] þe spices vpon þe sabat.

In þat tyme bifel þat Jesus went vpon a day porou3
þe corne. And his deciples weren afyngred and
3eden tofore Jesu and tooke[n] hem spyces and frote-
den þe kynrels bitwixen her hondes and eten. And
5 þan comen þe Jewes and þe Phariseus and nomen hem
and biwryeden hem to Jesu þat hij hadden so done
vpon her sabat. And Jesus hem axed 3if þai hadden
[n]ou3th redde in book hou þat Dauid ete þe haly brede
þat noman schulde ete bot þe preest whan he ne hadd non
10 oper mete. And on anoper half he seide þat prestes þat
seruen in þe temple and honouren [nou3th] þe sabat ben
e[x]cused porou3 þe dignite of þe temple. 'And here
ben summe þat ben digneor & more worpi þan þe temple.
And 3if þat 3e vnderstoden what þe scripture seip, þat
15 God loueþ more mercy þan vengeaunce, 3e ne hadden
nou3th dampned þe jnnocent3. For whi þe sabat is made
for man, and man nou3th for þe sabat: and ich am lord
of þe sabat.'

§ 38 Hou þat Jhesus heled þe paralitikes
honde.

Upou a noþer sabat Jhesus preched in a synagoge,
20 & so was þere a man toforne hym þat his ri3th
honde was paralityk. And þe maistres and þe
Phariseus so aspieden 3if he wolde helen any man
vpon þe sabat, for þai wolden bywryen hym. And
oper þere weren þat axeden 3if any man schulde
25 helen oper on þe sabat. And Jesus comaunded þe
man þat he 3ede and stooðe amyddes þe flore. And he 3ede
and dude so. And Jesus hem axed 3if me[n] scholden do
goode oiper yuel vpon þe sabat. & hij helden hem stille &
ne ansuereden nou3th. And Jesus þo to hem seide which
30 of hem it were þat nolde no3th wasche his schepe vpon þe
sabat 3if it were fallen in a foule dicke. And 3utt we

11. [nou3th] Cf. *Mt.* xii, 5. *ben*] and *ben*.

12. e[x]cused: *encused*. Cf. heading of § 37.

• [p. 15,
col. 2.]

raþer scholde a man helen anoper þan he scholde done a
scheep. And þan seide Jesus : 'Jch rede wel þat men
done good dedes vpon þe sabat.' And he bigan to *loken
on hem riȝt wroþelich for þat he was atened of hem þat
hij weren so blinde. And þo he seide to þat man þat he 5
stretched forþ his honde. And he putte forþ his honde
and was as swiþe hole.

§ 39 Hou þat Jesus warissched hem alle þat hym
foloweden.

Po went þe Phariseus and þe publicanes and bis-
peken hou þai miȝtten destruen and ouercomen
Jesu. And Jesus went hym þo wiþ his deciples 10
toward þe see, as he hadd fledd hem. And gret
poepþe of folk folowede hym on ylch a syde. And
þere he heled alle þe seek þat toforne hym weren.

And þo went Jesus in to schipp and sette hym
þere inne for þe pres of folk. And hij seten abouen on 15
þe brynk. And Jesus bigan to prechen, and bisouȝtt
hem þat hij ne schulde nouȝt tellen where þat he were.
& þe fendes þer þey seiȝen hym comen, fellen on knees
toforne hym and seiden þat he was Goddes son. And
Jesus hem defended þat hij ne schulden nouȝt it schewen 20
& þreted hem gretlich ȝif hij it duden.

§ 40 Hou þat Jesus warissched þe wode blynde
man þat had a fende wipinne hym and
drof † hym out of hym.

Sijppen com Jesus in to an hous, and þe folk hym
folowede and precede so mychel aboute hym þat he
ne his deciples miȝtten nouȝt eten. And his deciples
helden hem yuel bigiled & nouȝt ypaied þat Jesus 25
was so besy & so peynyble aboute þe folk for to
helen hem. And hij ȝeden out forto fecchen hym
jn. And Jesus nolde nouȝt lette þerfore, ac name

6. putte] pulle.

† drof] dro- smeared.

22. hym] hyym.

- a woode blynde man to hym, pat was also doumbe, and drof a fende out of hym. And also swipe he bigan to speke. And alle pe folk seiden po pat it semed wel pat he was Crist. And pe maistres & pe Phariseus pat weren
- 5 of Jerusalem seiden pat he drof pe smale fendes away porou3 pe power of Belzebub her prince. And he cleped hem alle po to gydre and ouercome hem wip fyue resouns pat hij seiden pat mizth nou3th be soþ. And pan badden hij hym pat he schewede hem sum tokne vpe pe fir-
- 10 mament and porou3 pat schewen hem his power. And whan Jesus sei3 pe folk hem wrappen, Jesus hem ansuered & seide pat hij ne schulden haue non oper tokne pan of Jonas pe prophete. For whi, rizth as Jonas was pre nizttes & pre *dayes in pe whales wombe and sipen was
- 15 [cast vpon pe lond], in tokne pat pe folk of Nynyeue scholde ben ysaued 3if pat hij wolden leuen in hym; and als schulde Jesus hym self be grauen in erpe and afterwardes arise fram dep to lyve, in tokenyng pat alle po pat leueden in hym schulden arise fram dep to lyue. And
- 20 po seide Jhesus pat pe folk of Nynyeue schulden hem dampnen atte day of iuggement for pat hij leueden Jonas prechyng pat ne schewede none merueiles, and hij nolden nou3th leuen hem pat dude so many myracles: and [also] schulde pe quene of Saba done, pat was paen, for pat
- 25 sche com fram so fer forto heren pe wisdom of Salomon; and hij ne wolden nou3th leuen in hym pat tau3tte hem pe law3e of God in her owen cuntre wel bettere pan dude Salamon. And he tolde hem pat also schulde bitide hem as bitidd pat man pat hadde a fende wipinne hym and
- 30 was dryuen out of hym, and he ne wolde hym nou3th amenden. And pan com pat fende a3ein to pat man and brou3th wip hym seuen wers fendes pan he was, and entreden in to pat man wip al pat foule felawschipp. And whan he hadde seide pise wordes so swetelich and so
- 35 wyselich, so com a womman in a kyrtel and al pe folk, cryeande wip heize voice: 'Yblissed be pe wombe pat pe bare, and pe tetes pat pou soukedest.' And Jesus hir ansuered: 'Ac certes, blissed ben hij pat heren Goddes

*[p. 16,
col. 1.]

6. *he*] *hij* with *ij* deleted & *e* written above.

15. [cast vpon pe lond] cf. *Jonas*, ii, 11.

worde and kepen it.' And as Jesus spak þus peyniblelich to þe folk, so com his modere wip his cosynes and sente hym bode þat he schulde come and speke wip hir. And Jesus ansuered to hem þat hym clepeden, þat alle þo þat herden his worde and deden it, he loued also wel as his 5 [moder] oiper his kynred.

§ 41 Hou Jesus ansuered to þe Pharisew þat hym blamed.

Þo bisouȝth a Pharisew Jesu þat he com and ete wip hym. And he graunted. And als he was ysette to þe mete, þe Phariseu pouȝth in his hert þat Jesus trespassed, for as mychel as Jesus ne 10 aros nouȝth tofore þat he ete, after þe vsage of her lawȝe, als hij hem seluen duden. And Jesus hym vndernam of his wicked pouȝth & of h[is] ypocrisie, and þe maisters of her wicked ensamples. And he seide hem þat wel harder iuggement and vengeance þan 15 euere ȝutt was taken siþen Abel was sleyn, schulde þan God take on hem for her mysbileue.

§ 42 Hou þat Jesus tauȝtte his deciples to fleiȝen auarice by ensauple of tweie freres.

* [p. 16,
col. 2.]

Afterwardes so bifel þat pere was to mychel pres aboute Jesu of folk. And þan bigan he apertelich forto warnen his deciples of ypocrisie, þat hij 20 kepten hem wel perfram. And he warned hem, and badde hem be bolde of þe persecuciouns and tourmentyng þat þe Phariseus schulden hem done for his loue. And so com on of þe folk and bisouȝth Jesu þat he wolde sugge to his broper þat he 25 ȝeue hym haluendel þe heritage of his fader. And Jesus hym ansuered and seide þe man: '[Who] makeþ me ȝuge and partener ouer ȝou?' Jesus seide to hys deciples þat hij keped hem wel fram auarice. 'For whi,' he seide, 'no plente ne may holde þe lyf of þe riche man.' And 30

13. h[is]: her.

27. [Who]: þat.

28. seide] hym seide.

pan he seide hem a fair ensample of a man pat hadde
 richesse and mychel corne vpon a 3ere. And he bipou3th
 hym pat he wolde breke his berne and make it more, and
 pereinne wolde he leggen his corne alto-gedre and alle his
 5 goodes. And perejune he wolde resten hym and eten
 and drynken and maken fest many 3eres. And [God]
 hym seide pat ilk tyme: 'Fole, pis ilch ny3th schullen
 fendes fechchen pi soule in to helle. And who schal
 hadde pan pat pou hast al y-ordeined?' And al þus schal
 10 bifalle, seide Jesus, to hym pat makeþ hoorde to hym self
 and nys nou3th riche in God. And pan bigan Jesus to
 techen his deciples pat hij weren nou3th to besy abouten
 her sustenance, ne abouten her mete, ne abouten her
 drynk, ne abouten her cloping: ac pat þai weren almesful
 15 and turneden hem a3ein þe iuggement. And afterwarles
 he turned towardes þe folk and amonested hem pat hij
 schulden jugge þe tyme of þe comyng of Crist als as þai
 juggeden þe tyme pat was forto comen by þe walken and
 by þe skyes. 'For 3if pat 3e seene a cloude risen fram
 20 þe west, 3e siggeþ pat it schal reynen: and so it bitideþ.
 And 3if 3e seene þe wynde turnen toward þe souþ, 3e
 siggen pat it is hete: and so it is. And whi ne jugge 3e
 nou3th þe merueiles pat 3e see nouþe?—for swiche ne
 comen neuere 3ut er nouþe. Nou leueþ pan pat Crist is
 25 comen, oiper vengeance schal be taken on 3ou.'

§ 43 Hou pat Jhesus amonested þe folk forto done
 penaunce for enchesoun of þe Galilens
 pat [Pilate] † dude slen.

þ ilk selue tyme so comen folk to Jesu and tolden
 hym pat Pilate hadde done slee a gret noubre of
 folk of þe Galilees pat hadden gon wip a fals
 30 prophete vpon þe mount of Garzim and offreden
 to Jesu her offrandes. And Jesus hem bihi3th
 pat he schulde steize to heuene pat hij schulden it
 alle seene. And þo com Pilate and slou3 hem

22. *ne*] repeated.

† [Pilate]: *Heroudes*. Cf. two lines below; also *Lc.* xiii, 1.

•[p. 17,
col. 1.]

alle. & pan seide Jesus *pat pilk men of Galilee weren
nouzth þe werst men of þat cuntre þeiȝ þat þai hadden
þat dep: ac God it hadde suffred of hem forto warne
opere wiȝ al þat hij amenden hem. And bot ȝif hij
duden hij schulden alle rotien to gedre; and nouzth hij 5
al onelich, ac al þe folk of Jerusalem. For whi, also hem
forto warny, God suffred sextene men to ben ouerfallen in
Syloa in Jerusalem of a tourett, for to amenden alle þe
oper. And pan toke Jesus hem an ensample of a man
þat hadde a fygeer among his vynes þat ne bare no fruyt. 10
And he comaunded to þe vynour þat he hewe it vp.
And he bisouȝth hym þat he lete it stonde stille þat ȝere
& he schulde it schrede wel ententyfflich. And ȝif it bere
fruytt, wel were: and ȝi[f] it bare non, he schulde done
it away þe nexte ȝere. 15

§ 44 Hou Jhesus heled a womman þat was
 bocched.

Afterwardes it bifel vpon a saterday þat Jesus
preched in a synagoge, and heled a womman þat
was bocched, þat hadd bene eiȝttene wynter
croked þat sche ne myȝth nouȝth dresen hire to
syttten vp. And þe maisters of þe synagoge hadden 20
seorne þat Jesus hadde hir yheled vpon hire sabat.
And hij comaundeden þe folk þorouȝ out þat hij
comen þe sex dayes forto ben yheld of Jesu, and nouȝth
vpon her sabat. And þo ansuered Jesus & seide to hem:
'Ypocrites! Which of ȝou nys it þat ne wil vnbynde his 25
bestes & lete hem go drynk vpon þe sabat? And nere .it
noȝt gretter myster forto vnbynde þis gentil womman
vpon þe sabat þat þe fende haȝ bounden all þise eiȝttene
wyntere?' And whan he hadd þus wel yseide, alle his
aduersaries so hadden gret schame, and all þe oper folk so 30
hadden gret ioye of alle þinges þat he dude so dignelich.

3. þat] þate: e deleted.
14. ȝi[f]: ȝit.

11. þat] repeated.
22. þe] in þe.

§ 45 Hou Jhesus preched porouȝ ensaumples
in þe schippe.

Sipen com Jesus to þe cee. And pere com so gret
 pres of folk abouten hym þat he ȝede and sette
 hym in a schipp and bygan to preche by ensample,
 and seide hem þat it was of hym as it was of a
 5 man þat sew his sedes. þat o partie fel bisides in
 þe waye, oīper vpon þe stones, oīper in þe þornes;
 and þat oīper partie fel vpon þe goode londe. And
 siþen he seide it ferd by hym as by a man þat sewe goode
 whete in þe felde. And perwhiles þat folk slepen, so
 10 com his enemy and siwe abouen darnel. And siþen he
 seide it ferde of hem þat it duden, als of þe corne þat
 wexeþ nizth and day and alway til þe heruest and ne
 may nouȝth come to no profytt. And afterwardes he
 seide it ferd of hem as of a greyne þat groweþ wonderlich
 15 heiȝe, þeiȝ it be litel whan it is a kyrnel. And siþen he
 seide þat als it ferd by hem as of þe *leueyn þat makeþ
 þe doghȝe soure and forto rise, þeiȝ þat it be litel. þo
 com[e]n Jesus deciples and bisouȝtten hym þat he schulde
 vndo hem þise ensamples. And Jesus hem vndede, and
 20 seide þat hij weren blissed þat hij hadden *grace* to vnder-
 stonde his techyng, [and] þat þe folk were nouȝth worpi
 to vnderstonden it. And suppen he seide hem anoper
 ensample of tresore þat was huddle in a felde, and a noper
 ensample of a preciouſe margarite. & he asked hem ȝif
 25 hij it vnderstoden ouȝth. And hij ansuerden, ‘ȝe.’ ‘And
 þerfore,’ he seide, ‘euerych wys maister bitokneþ þe
 weiȝtt þat bereþ out olde þinges & newe, after þe
 sesoun forȝiueþ.’

16. *als* above the line.

18. *com[e]n*: *comon*.

20. *þat* and *þat*. Probably *and* belongs to the following *þat*
 which in MS. is immediately below.

*[p. 17,
col. 2.]

§ 46 Hou þat Jhesus com in anoper tyme in
to his owen cuntre.

Sijpen went Jesus in to his owen cuntre, and
preched in a synagoge so þat hij hadden alle gret
wonder and seiden amonges hem: 'What! Nys
he þis nouȝth Joseps son, þe carpentere? What!
& is nouȝth Marie his moder? Þanne ne bep 5
nouȝth James & Jon and Simond & Jude his
breþeren? & his sustren, ne bep hij nouȝth here
wip vs? Where is it hym ycome þat he is þus wyse and
þus myȝtly?' And Jesus hem ansuered & seide þat no
prophete is so mychel leten of in his owene cuntre as he 10
is in straunge cunt[r]ees. And fewe myracles he dude
pere for her mysbileue.

§ 47 Hou þe Jewes folowenden Jesu for þat he
hadde heled a man of þe palesie vpon
þe sabat.

Afterwardes went Jesus to a feste in Jerusalem.
And so [bifel] þat pere was in Jerusalem a cisterne
þat hadde fyue porches pere alle þe seek men 15
leyen of alle manere yuels, and vnderstoden þat
þe aungel schulde comen & stire þat water, as he
was ywoned to done oft sipes. And who so
myȝth first come to þe water, after þat þe aungel
hadde stirred it, he schulde be warissched of what manere 20
yue[l] so he hadde. Now was pere a man þat hadde
yleie seek eigte and þritty wynter. And Jhesus com
vpon þe sabat & saghe þat he hadde longe yleie seek, &
he asked hym ȝif he wolde be warissched of his sekenesse.
And he ansuered þat he ne hadde noman þat myȝth beren 25
hym to þe watere whan it were stired: for whi euerych
day er he myȝth come to þe water so comen pere oper
toforh hym. And þo badd Jesus hym arise vp and bere

27. *er he* | *er it* with *he* (almost defaced) above the line between
er and *it*.

hom his bedde wiþ hym. And also swiþe he was hole
and stronge, and ros vp and bare his bedde homwardes.
And þo seiden þe Jewes þat hij wenden þat he hadde ben
warissshed at þe watre, & þat he ne schulde nozt *beren
5 his bedde vpon þe sabat. And he ansuerede hem and
seide þat he þat hadde warissshed hym, badde þat he bare
hom wiþ hym his bedd. And hij askeden hym who þat
was. And he ne couþe nouȝth saie who it was. And
afterward Jesus fonde hym in þe temple, and badde hym
10 þat he ne synned nomore, so þat hym bitydde non vnþes
& þat hym bitidde no wers. And þo ȝede he forþ & tolde
þe Jewes þat it was Jesus þat hym warissched. And þo
pursiweden þe Jewes Jesu, for þat he hadd warissshed &
heled þe seek man vpon þe sabat. And þan made Jesus
15 a longe sarmon, and schewed hem openlich þat he myȝth
done alle þinges wel vpon þe sabat.

*[p. 18,
col. 1.]

§ 48 Hou þat Jhesus went hym pryuelich in to
desert whan þat he herd telle þat seint
John þe Baptist was biheuēd of
Heroudes.

20 **S**ijþpen bifel þat Herodes helde a feste of his owene
birþe wiþ alle þe grete lordynges of þe cuntre of
Galilee. And Heroudes wyues douȝtter so tumbled
tofore þe kȳng amonges al þe folk, and paied so
wel þe kyng, þat he swore þat sche scholde haue
what þing þat sche hym bisouȝth, þeiȝ þat sche
hym asked þe haluēdel hys kyngdom. And her
moder hire comaunded þat sche ne scholde noþing ask þe
25 kyng bot seint Jones heued, þe baptist. And sche also
swiþe asked seint Jones heued in a dische. And þe
kyng bicom al sorouȝful; ac nouȝth for þanne for his
op & for þe heiȝe men of þe londe, so lete he sorouȝ
passen and ne wolde make no doel, bot comaunded to
30 bryngen hire seint Jones heued in a dische. And sche
it uame and ȝaf it hire moder. And þo comen seint
Jones deciples and burieden his body, and afterward

comen to Jesu and tolden hym hou seint John was ymartired. And þe apostles hemseluē comen and tolden Jesu hou þat hij hadden wrouȝth and ypreched. And Jesus hadd hem þo alle þat hij schulde hym folowen priuelich in to desert, and þat þai restedē hem a litel while—for 5 þat hij weren gretlich ytrauailēd, and hij ne myȝtten nouȝth habben non space forto eten for þe pres of folk. And Jesus hem tooke alle wiȝ hym and duden hem in a schippe, and passeden ouer þe watere in to a pryue stede in desert, and went hym vpon a mountayne and 10 satte hym *pere* wiȝ his deciples.

§ 49 Hou þat Jhesus, whan he was went in to desert, fedde fyue þousande men wiȝ fyue loues.

*[p. 18,
col. 2.]

And whan Jesus was went in to þe desert wiȝ his deciples, þe folk aspieden hym in euerych a side, in which halue þat hij weren ygon. And alle þe folk of pat cuntre *so lopen aboute, and brouȝtten 15 alle þe seeke men and þe blynde and þe croked wiȝ hem. And he went hym doune of pat mountayne for þat he hadde gret pite of hem, for hij leyen als it weren scheep by þe waye. And Jhesus hem bigan to conforten wiȝ his swete wordes, 20 and he warisshed alle þe seek of her maladie. And whan it was euensong tyme, his deciples comen to hym and beden hym þat he schulde lete men fechen hym mete for pat day. And Jesus badde his deciples to ȝiue þe pouere men mete, and hij ansuereden and seiden þat hij ne 25 hadden nouȝth forto ȝiuen hem. And þo whan Jesus seiȝ þat *pere* were comen mo, þan seiðe he to seint Phelip: 'Where mowȝe we biggen mete forto fede wiȝ al þis folk?'—And þat he seiðe to prouen hym, for whi he wist wel what he schulde done. And Philipp 30 ansuered & seiðe þat two hundreȝ penys worȝ of brede ne schulden nouȝth suffisen forto parten it amonges hem, vchon of hem a schyuer of bred. And Jesus hym asked hou many loues hij hadden. And seint Andrew

seide pat pere was a childe pat hadde fyue barly loues
and two fissches, ac pat nys bot a litel worp among so
mychel folk. And po comaunded Jesus pat hij schulden
brynge forp pe fyue loues and pe tweie fissches, and pat
5 hij duden it parten among pe folk by hundreþes & by
fyftyes, and done hem sytten adloune on pe gresse. And
so hij duden. And Jesus loked towards pe heuene and
zalde graces to his fader, and blissed pe loues and pe
fyssches and brake hem & deliuered hem to his deciples,
10 and hij zeuen it to pe folk. And whan hij hadden eten
as mychel as pai wolden, þan comaunded Jesus pat hij
schulden gader pe relef to gider. And hij zeden and
gedereden it, and silden twelue lepes ful of relef. And
po comaunded Jesus his deciples pat pai zeden alle azein
15 in to pe schippe, and pat hij returneden azein to Beth-
sayda til pat he hadde deliuered hym of pe folk. And
hij po wenten hem forp as Jesus hem comaunded. And
alle pe folk, whan hij seizen pat Jesus hem hadde fedde
so plenty[u]ouslich wip so litel þing, hij seiden certeynlich
20 pat he was verray prophete. For whi þei seizen wel pat
þere were fyue þousande men, wip outen children & wip
outen wymmen. And po pai speken amanges hem pat
hij wolden alle maken hym her kyng wip strenkþe. &
þer whiles was Jesus vpon pe mountayne for to honouren.
25 And so bifel pat his deciples weren so bistadde wip
tempest *pat hij myzttten nouzth passen in none manere.
And whan it com towards pe day vpon pat ny[zt]h, so
com Jesus towards hem vpon pe waves. And he made
semblaunt as he wolde haue passed hem. And po hij
30 seizen hym hij hadden alle so gret dredde pat hij
quakeden and seiden pat it nas nouzth bot fanteme. And
Jesus spak to hem also swipe, and badde hem haue no
drede, for it was hymself. And þan answered seint
Peter and seide: 'Sir, 3if it be ze, comaundeþ pat ich
35 com to zou vpon pe water.' And Jesus hym badde he
schulde come. And seint Peter styrtte out of pe schippe,
and zede vpon pe water to Jesu. And so com a gret
wyndes blast, & seint Peter was sore adradde & bigan to

*[p. 19,
col. 1.]

19. plenty[u]ouslich : plentynouslich. 26. none] nonone.

27. ny[zt]h : nyzh, with the z deleted.

synke adoun. And he bigan to crie aloud to Jesu pat he schulde hym sauen. And Jesus also swiþe bede hym take his honde & helde hym þerby, & asked hym why pat he was so sore adradd: & he ledde hym wip hym to þe schippe. And þe tempeste bigan also suiþe forto 5 sesen, & þe schippe was also suiþe þere hij wolden ben. And vpon þe morowþe þe folk pat Jesus had yfedde bipouztten hem pat þere nas no schippe bot pat schippe pat Jesus hadde brouzth, and pat he nas nouzth entred wip his deciples. And [hij] entreden in to anoper 10 schippe pat com from Thybery so forþ, and come to Capharnaum forto seche Jesu. And whan hij hym hadden yfounden, hij askeden Jesu hou it ferde of hym & hou hym was bitydde. And Jesus hem ansuered & seide pat hij ne souztten hym nouzth for his sarmoun- 15 nyng, bot for he schulde hem 3iue mete. And he badde hem þo pat hij schulden sechen suich mete pat neuer- more schulde roten. And [hij] ansuereden and seiden pat her auncetres hadden yeten manna in desert whan Moyses hadde ledde hem out of Egypte. And Jesus 20 hem seide pat Moyses ne 3af hem nouzth manna, ac God his fader 3af it hem. And he wolde more 3iuen hem 3if hij wolden bileeuen in hym, for he wolde 3iuen hem his owen body and his owene bloode. And 3if hij it eten & drunken hij schulden haue lyf wipouten ende: 25 and *with* outen pat, hij ne schulden neuere haue þe lyf *with* outen ende. And whan Jesus hadde þus yspeke mykel þere of, hij bigunnen forto grucchen and for to speken, and askeden amonges hem hou it so myzth be pat he myzth 3iue his flesche & his bloode to eten and to 30 drinken. And many of his deciples hym leften and wenten fram [hym]. And þo seide Jesus to his twelue apostles: *‘Wil 3e go from me?’ And sein Peter hym ansuered: ‘Sir, to which oper schulde we gon? þou haste so riztful techynge and so swete woord, and þou 35 bihotest vs þe lyf wip outen ende. And þei3 alle ne vnderstonde we nouzth pat þou seist, wel we witen pat þou art Crist, Goddes son.’ And þo seide Jesus pat on of hem twelue was a fende. And pat he seide of Judas, pat hym bitraied.

*[p. 1^o,
col. 2.]

§ 50 Hou þat Jhesus heled alle þo þat comen to
hym in Genesareth.

5 **I**n þat tyme went Jesus in Genezareth. And also
suipe he was knowen of þe folk of þe cuntree; &
hij lepen suipe ouer al þe cuntre and brouȝtten alle
þe seek to Jesu, & bisouȝtten hym, syttande on
knees, nouȝth elles bot forto touchen þe hemme of
his mantel. & he hem graunted. And all þo þat
toucheden hym weren warisshed.

§ 51 Hou þat Jhesus ansuered to þe maisters þat
reproueden his deciples for þat hij ne
wesshen nouȝth her hondes er þat hij
eten bred.

10 **S**ijpen com Jesus in to Galile. & comen þe
maistres fram Jerusalem and seiȝen his deciples
eten er þat hij hadden wasschen her hondes, vpe
þe vsage þat Jewes hadden þat weschen er þat
hij eten. And hij askeden Jesu wharfore his
deciples ne kepeden nouȝth þe lawȝe and þe
15 vsages þat her auncestres helden. And Jesus
hem asked whi þat hij ne kepeden nouȝth Goddes
comaundement; for whi God comaunded þat man
schulde helpe fader & moder. And þe Jewes ansuerden
& seiden þat it were better to ȝiuen her chateux in to
þe temple þan forto ȝiuen it fader oȝer moder. And
20 many oȝer þinges hij duden aȝeins Goddes lawȝe þorouȝ
her owene ordinaunces & þorouȝ her settynge. And þo
cleped Jesus þe folk vn to hy[m] and seide þat þe mete
þat entred in to her moupes ne filed nouȝth man, ne
nouȝth hym schent. And siȝen whan Jesus com hom
25 to his ȝn þan seiden his deciples þat þe Phariseus weren
schent of his wordes. And Jesus hem badde 'Ne ȝiue
ȝe no tale,' for hij weren alle blynde. And seint Peter
hym bisouȝth wiȝ goode wille of hert þat he wolde
apertelich siggen hem his entent. And Jesus ansuered

& seide þat þing þa[t] entreþ in to þe mouþ ne entreþ nouȝth wiþ june þe hert, & þefore ne fileþ it nouȝth þe soule. Bot fram þe herte þorouȝ þe mouþ comen many wicked wordes, & þouȝttes, manslauȝttres, avoutries, fornicacions, fals wytnesses, selaundres, envie, pryde, & 5 folie: & allo pise þinges soȝlen þe soule. Bot mete to eten wiþ vnwasschen honden ne fileþ nouȝth þe soule.

§ 52 * Hou Jhesus heled þe Chananens douȝtter.

* [p. 20,
col. 1.]

Sippen went Jesu toward Surrye and toward Gades. & com an heþen womman of þat cuntree and bisouȝth Jesu þat he wolde cacchen 10 out a fende þat was in her douȝtter. And Jesu ne ansuered hir no worde. And his deciples bisouȝten hym þat he wolde dryuen þe fende fram hir, for sche hadde cried to hem and bisouȝth hem to bidde for hire. And Jhesus hem 15 ansuered & seide þat he nas nouȝth sent bot to Jewes. And Jhesus þo went hym forþ al pryuelich and entred in to an hous. And þe womman com & fel at his feete and bisouȝth hym mercy. And Jesu hire seide þat it nas nouȝth goode to take þe bred þat children schulde 20 haue & ȝiuen it þe houndes. And sche ansuered and seide þat þe houndes eten þe crommes þat fellen of her lappes. And þo seide Jesu to þe womman: 'Mikel is þi treuþ; & riȝth as þou wilt so be it done, & for þi trewe worde is þe fend went out of þi douȝtter.' And 25 whan sche com hom to hire in, sche fonde hire douȝtter liggen vpon hir bedde and þe fende out of hire.

1. þa[t]: þan.

7. soule] below the line.

15. and] repeated.

§ 53 Hou Jesus warissshed þe doumbe & þe def,
 & went hym hom in to Galilee.

Sijþþe[n] com Jesus by þe coste of þe cee of Galile.
And a man brouȝth anopere man þat was deaf &
dombe, & bisouȝth Jesu þat he schulde hym
touche. And Jhesus hym name & ledde hym
5 away from þe folk, and sette his honde in his eren
and touched his tunge wip his spatel and biheelde
towards heuene and kneled adoun and seide:
‘Vndo and here.’ And also suiþe þe man bigan forto
speken and forto heren. And Jesus hym comaunded
10 þat he ne schulde telle noman. And so mychel
he tolde it, þe more [hij puplissshed it forþ] and hadden
þe more merueile. And Jesus went hym vp on a moun-
tayne and satte hym þare. And alle folk hym folowed,
and brouȝth wip hem þe dombe & þe deaf & þe blynde &
15 þe croked and þe feble and alle þe seek, and casten hem
doune at Jhesus feete, & he heled hem vchone.

§ 54 Hou Jhesus fedde foure þousande men.

In pilk tyme þat þe folk duelled so wip Jesu and ne
hadden nouȝth to eten, so cleped Jesus [his] deciples
and seide hem þat he hadd pyte of þe folk, for whi
20 hij hadden ben wip hym þre dayes & ne hadden
nouȝth what þat pai myȝtten eten; and fastande nolde
he nouȝth le[te]n hem wende from hym, þat hij
perissheden nouȝth by þe waye—for summe þat þere
weren were comen from fer. And þo seiden his deciples
25 þat hij ne hadden nouȝth *wharwip to feden hem, ne so
mychel bred as hem byhoued ne myȝtten, hij habben in
desert. And Jesus hem asked hou many loues pai hadden.
And hij ansuereden, ‘Nouȝth bot seuene.’ And Jesus
comaunded þe folk to sytten adoune vpon þe erpe, and
30 name þe bred & ȝalde *graces* & þonkynges to his fader
God, & blissed it & brake it & ȝaf it to his deciples to

•[p. 20,
col. 2.]

1. *Sjþþe[n]*: *SJþþem*.
cf. infra, 100, 18.

11. [*hij puplissshed it forþ*]
22. *le[te]n*: third and fourth letters blotted.

parten amonge þe folk. & litel fyssches pai hadden, & þat he blissed & dude ȝiuen it hem. And hij eten so þat hij weren fulle. And whan hij hadden alle yeten, his deciples ȝeden & gedreden seuene leepes ful of relef. And ȝut were þere foure þousand men, wip outen children 5 & wymme[n]. & þo lete Jesus hem passen.

§ 55 Hou Jhesus ansuered to þe Phariseus
in Madagon.

Po wente Jesus to a schippe, & went to þe cuntre of Magadon. & þere comen þe Phariseus, & bisouȝtten Jesu þat he schewed hem *sum manere* tokenyng of heuene. And Jesus hem ansuered þat þe tokenynges 10 of þe fair weder and of þe tempeste hij couȝe knowen, & þerfore hij schulden habbe non bot of Jonas þe prophete.

§ 56 Hou þat Jesus confortd his deciples whan
hij hadden forȝeten to take brede wip hem.

Sȝȝpen went Jesus in to a schippe, & his deciples forȝeten to nyme bred wip hem in to þe schippe. 15 And Jesus badde hem þat hij schulden fleize þe wickednesse of þe Phariseus & of þe Saduceens and of þe Herodians. And hij pouȝtten þat Jesus it seide for þat hij hadden forȝeten to take brede wip hem. And Jesus hem vndernam of her 20 litel bileue, & badde hem þat pai schulden biþenken hem of þe relef of þe fyue loues and hou many men weren fedde *perwip*. And þo vnderstoden hij þat Jhesus seide it nouȝth bot for þat hij scholden fleize þe aprise of þe Phariseus & of þe fals bileueande men. 25

6. *wymme[n]*: *wymme*.

15. *hem]* *e* written above deleted *y*.

§ 57 Hou Jhesus spytte in a blynde mannes
 eizen and heled hym.

Sijppen com Jhesus to Bethsayda. & hij brouzotten
a blynde man tofore Jesu, & bisouzotten hym þo
alle forto hele þat blynde man. And Jesus name
hym by þe honde & ledde hym out of þe toun, and
5 spatte in his eizen and touched hym wip his honden
& asked hym 3if he sei3 ou3th. And þe man seide
'3e,' þat he sei3 men gon and ferden as treen.
And Jesus touched anoþer tyme his eizen, & þan he sei3
alle manere þinges clerelich. And Jesus badde hym gon
10 hom to his owen hous, & þat he seide to noman any þing.

§ 58 * Hou þat Heroudes doutet hym of Jesu.

* [p. 21,
col. 1.]

In a tyme herde Heroudes tellen of Jesus werkes þat
he dude. & he dredde hym, for þat he herde telle
þat John þe baptist was risen fram deþ to lyve, and
hym self pou3th it also. And summe oper seiden
15 þat it was summe oper of þe olde prophetes þat was
risen from deþ to lyue. And perfore he desired
mychel for to see Jesu.

§ 59 Hou Jesus bare hym at þe fest [of] loges †
 þere he deliuered þe womman & heled a
 blynde man.

After þat so neizhed þe feste of loges and Jesus was
in Galilee. And his cosynes baden hym þat 3if
20 he dude þe merueiles a Goddes halue þat he 3ede
þan to þe feste to Jerusalem, þat his deciples
miztten seene his werkes. For whi his owen
cosynes ne leueden nou3th in hym. And þo seide
Jesus þat he nolde þan goo to þe feste, for þe
25 tyme of hym ne schewed nou3th zutt, ne nou3th was zutt
ycomen. Bot he badde hem wende vn to þat feste, for
her tyme was euermore: for þe werlde hem loued & hated

† loges] longes.

hym, for he spake yuel of hym. And þo wenten his
 cosyne to þe feste: and Jesus bilefte forto þat hij were
 gon, and supen he ȝede after pryuelich. & þe folk þat
 was comen to þat feste askeden gretlich after Jesu. And
 summe seiden þat he was goode, & summe seiden þat he 5
 was wicked and bitraied þe folk. And whan þe feste
 was plenoer, þan com Jesus in to þe temple and preched
 to þe folk. And hij hadden gret merueile hou he coupe
 þe lawȝe & neuere hadde lerned lettre. And þo seide
 Jesus þat his techynge was nouȝth of hym self, bot of 10
 God his fader þat hym þider sent. And he reproued hem
 þat hij wolden hym slee, and schewed hem þat hij hadden
 wrong. For whi, ne hadden hij no circumcisioun vpon
 þe sabat? And hij ansuereden and seiden þat he mysdude,
 þat warissched and heled men vpon þe sabat. And þo 15
 seiden summe þat it was Crist. And summe seiden þat
 it was wonder þat þe princes tooken hym nouȝth, suppe
 þat hij souȝtten hym forto slee & he was þere in presence.
 And whan Jesus hadde mykel spoken to þe folk, þe
 princes & þe Phariseus herden and seiȝen þat þe folk was 20
 gretlich ameued of Jhesus prechynge, and gedreden to
 gider men and setten sergeauntȝ forto take Jesu. Bot
 also suiȝe as þai hadden herde his worde hij ne myȝtten
 hadde no wille to done hym none yuel ne non harme, ac
 retourneden hem aȝein to her lordes. And hij hem 25
 askeden whi þat þai ne brouȝth hym nouȝth wiȝ hem.
 *And þe sergeauntȝ ansuereden and seiden þat neuer zutt
 spake man as Jesus dude. And hij askeden: 'Hou!
 What! Aren ȝe bigiled? Ne þencheȝ nouȝth þat neuere
 none Phariseus ne leueden neuer zutt in hym, bot þis 30
 lewed folk þat ben acursed.' And þan spake Nichodemus
 & seide—who wās it þat com tofore Jesu, þat was a god
 [man]—þat þe lawȝe dampned noman wiȝ outen iugge-
 ment. And hij hym askeden wiȝ wrappe ȝif he were of
 Galilee, and seiden þat no prophete myȝth be ne come 35
 from þennes. & þus hij wenten hem hom to her jnnes.
 And vpon þe morowe Jesus entred in to þe temple &
 preched to þe folk. And þan comen þe maistres and þe

*[p. 21,
 col. 2.]

8. to] above the line. 13. *ne hadden hij*] *hij ne hadden*. Cf.
 Joh. vii, 23.

Phariseus, and brouzotten a womman amonge al þe folk
 þat was þo taken for avoutrie. And hij tolden it Jesu
 and askeden hym what hij schulden done wip hire—for
 Moyses comaunded þat men schulden stene swich a
 5 womman to deþe. And þat duden hij þat 3if he hadde
 seide 'Stoneþ hire,' hij wolden alle haue destried hym &
 han seide þat he hadde ben to hastyf & to cruel. And þe
 folk þat helden hym so ful of pyte and of mercy wolden
 þe lesse haue loued hym. And 3if he hadde yseide 'Lete
 10 hire go quyte,' hij wolden þan haue taken hym and holden
 hym als hē þat ydone azeins þe lawe of God. & þo whan
 Jhesus sei3 hem come he bigan to stoupen adoune, and
 purtrayed in þe erþe þat þe womman hadde no schame ne
 were yschent. And hij stoden toforne hym and askeden
 15 hym felonlich what þai scholden done wip þat womman.
 And Jesus redressed hym, & byhelde hem ri3th harde, and
 seide hem þat whiche of hem were wip ouden synne caste
 to hir þe first ston. And also swiþe he stouped anoper
 tyme adoune and purtraied eft in þe erþe. And þe Jewes
 20 also swiþe wenten hem out of þe temple, euer þe eldest
 fyrst, als sone as þei mi3tten gon. And whan Jesus sei3
 þat hij weren alle agon, þan turned he hym towardes þe
 womman wel suetelich and seide: 'Womman, where ben
 hij þat biwryeden þe? Ne dampned noman þe?'. 'No
 25 sir,' sche seide, 'noman.' And Jhesus hire ansuered and
 seide: 'Ne ich ne schal dampne þe. Goo, & synne
 nomore.' And þo bigan Jesus to proue þat he was Goddes
 son, and þat hij weren þe deuels children, and nou3t
 Abraham sones. And so longe he tened hem þat hij
 30 wolden haue stoned hym. And Jesus hidde hym and
 went out of þe temple. And als he 3ede out, he sei3 a
 blynde man sytten þere þat was of his age. And Jhesus
 deciples askeden wheþere þat it were for his *synnes þat
 he was blynde, oiper for þe synnes of his auncestres þat he
 35 was blynde borne. And Jesus hem seide þat for neuere
 noiþer, bot forto schewe þe power of God in hym. And
 þo spytteþ Jesus in to þe erþe & made a litel clay wip his
 spatel and smered þe blynde monnes eizen, and badde
 hym gon and wasschen hem at þe water of Syloy. And
 40 he 3ede, & com a3ein to Jesu seande. Nou his neizburs

*[p. 22,
col. 1.]

pat hadden yseizen hym blynde & pouer, ne knewen hym
 nougth for pat hij seizen hym seande. Bot nougth
 for pan he tolde hem pat Jesus hym hadde yheled. And
 for pat it was on pe sabate his neigboures hym ladden to
 pe Phariseus. And pai askeden hym hou pat it was, and 5
 in what manere. And he hem tolde pat Jesus hadde
 ydone it vpon pe sabat. And he seide it hem so swetelich
 and so dignelich for Jesus sake, pat for pure jre hij dryuen
 hym away. And Jesus herd telle hou pai dryuen hym
 away, and zede hym self after forto sechen hym. And 10
 whan Jesus hym had yfounde, he asked hym zif he leued
 ougth in Goddes son. And he ansuered and asked what
 was he pat. And Jesus hym seide: 'Ich it am.' And
 he also swipe fel adoune to his fete and honoured hym, &
 seide pat he leued in hym. Nou hadden pe Jewes jugged 15
 amonges hem pat who so were biknowe pat Jesus was
 Crist, pat he schulde be done out of her synagoge. And
 Jesus bigan to schewe pat he was sopefast lizth of pis
 werlde and trewe schepehirde, and pe princes & pe
 Phariseus so weren blynde and peues & mansleers and 20
 bitauzte to pe fende.

§ 60 Hou pat Jhesus warned his deciples first
 of his passioun.

Afterwardes so bifel pat Jesus zede hym self
 prayande by pe waye, and his deciples wip hym.
 And Jesus asked what pe folk seide of hym, what
 man pat he were. And his deciples hym seiden 25
 pat summe wenden pat he were John pe baptyst,
 and summe wenden pat he hadde ben Elye, and
 summe *oper* wende pat he were Jeremye, oiper
 summe *oper* prophete. And pan asked he hem what pai
 helden hym. And seint Peter ansuered and seide: 'pou 30
 arte Goddes son, al hol[y] lyueande.' And po ansuered
 Jesus hym and seide: 'J seie pe forsope pat pou art
 Petre on wham j schal founde my chirche. And pou
 schalt haue power in heuene and in erpe & in helle.'

16. *biknowe*] *biknowe amonges*.

And þan bigan Jesus to schewe to his deciples þat hym
 byhoued to wende to Jerusalem forto be dampned of men
 þa[t] weren *ybore, and of þe maistres & of þe princes and
 of þe folk, and for to ben yslawȝe: and þe pridde day he
 5 schulde arise from deþ to lyue. And þo bigan seint Peter
 forto wiþsegge hym þat he hadde yseide so, for whi þat
 schulde neuer bitide. And Jesus hym seide: 'Þou
 aduersaie, fleiȝe fro me, for þou me greuest; for whi þou
 ne takest no ȝeme of God bot of þe folk.' And þo cleped
 10 Jesus al þe folk to hym and to his deciples and seide to
 hem þat who so wolde folowen hym he moste forsake
 hym self and nyme eueriche day his crouche vpon his bak
 and folowen hym. And he seide hem þat pere were suich
 in þe place þat ne scholden neuer dyen forto þat hij
 15 seiȝen hym comen aȝein and wenden pere he wolde in to
 blis wiþ his fader to be glorified.

*[p. 22,
col. 2.]

§ 61 Hou Jhesus was transfigured, and heled
 a man þat was lunatyk.

20 **E**iȝtte dayes afterwardes Jhesus took seint Peter &
 seint James and seint John and wente hym vn to
 an heiȝe mountayne pryuelich forto preyen. And
 perwhiles þat Jesus prayed his face bicom schyne-
 ande so þe sonne, and his cloþing bicom white als
 þe snow & riȝth briȝth. And þo comen Moyses
 and Elias and tolden hou he scholde be pynd in
 Jerusalem. And þo seide seint Petre to Jesu: 'Sir, it is
 25 goode þat we duellen here. Ȝif it be ȝoure wille, do we
 so, sir, þre dayes felle: on to ȝou, anopere to Moyses, and
 þe pridde day to Hely.' And þus he seide for drede, for
 he nuste neuere what he myȝth sugge. And wiþ þat hij
 seiȝen a briȝth cloude of þe firmament amonges hem, and
 30 a voice out of þat cloude spekande to hem & seide: 'Þis
 is my dere son of wham j am wel apayed. Now hereþ
 hym.' & hij fellen alle to þe erþe for gret drede. And
 Jesus name hem vp & seide: 'Ne habbeþ no drede.' And
 hij lokeden, & nouȝth hij ne seiȝen bot Jesu al one.

3. þa[t]: the third letter has been defaced.

And als hij zeden adoun, Jesus hem defended þat hij ne tolden it noman þat pai hadden herde and seen til þat he were arisen fram dep to lyue. And þan askeden hij hym zif Helye schulde come tofore þe day of juggement. And Jesus hem ansuered and seide : '3is. He schal come 5 and apparaile þe state of þe folk,' bot also pai schulden done of hym as pai duden of John þe Baptist or of hym self. And vpon þat oper day, whan Jesus com doun of þe mountayne, so com pere mychel folk abouten hym. And Jesus com and fonde þe maisters disputyng wiþ his 10 deciples tofore þe folk. And also suiþe as hij seizen hym hij runnen *alle azeins hym and salueden hym wiþ mychel drede. And Jesus hem asked of what þing hij disputeden. And pere com a man and seide þat he hadde ledde his son þat was lunatyk to his deciples, & his deciples ne 15 myzotten nouȝth warisshen hym. And Jesus hym badde þat he schulde brynge his son toforne hym. & he asked hym hou longe he hadde yhad þat yuel. And he ansuered & seide, suppen þat he was childe litel ; and ofte sipes so hadde þe wicked fende kaste hym in þe fyre & in watre 20 forto haue slayn hym. 'Ac zif þou myzth ouȝth do þerto, suete sir, helpe me.' And Jhesus hym ansuered and seide : 'Jeh may wel done it zif þat [þou] bileueest it.' And he cried al wepande and seide : 'Sir, ich bileue wel, ac helpeþ me mysbileuande.' And also suiþe as þe childe 25 com towardses Jesu, he fel adoun as he was woned to done, and griselich demeyned, þat many seiden þat he was ded. And Jesus comaunded þe fende to wende out of hym suiþe, and he fleiz out in haste. And Jesus took þe childe als suiþe and bitauȝtte hym þe fader. And 30 whan Jesus com hom to his jn, þan asked his deciples hym whi þat pai ne myzth nouȝth dryue so out þe fende. And Jhesus hem ansuered and seide, for her lytel bileuenesse þat hij hadden. And also he seide hem þat zif hij hadden stedfast bileue hij myzotten þan done alle þinges, 35 ac þis manere fende was nouȝth dryuen out bot porouȝ orisoun & porouȝ me.

* [p. 23,
col. 1.]

§ 62 Hou Jhesus anoþer tyme warned his deciples
of his passioun.

5 **S**ijþen went Jesus pryuelich in to Galilee. And
anoþer tyme he warned his deciples of his pas-
sioun and of his resureccioun. And he badde
hem þat hij schulden þenche þere on, whan tyme
come, what he hadde hem seide toforne hande.
And hij bicomen alle wel sorouzful & wel drery,
for whi hij nysten neuer wheþer he seide forsoþe,
oiper by ensample he seide. Ne non of hem ne durst
asken his entent ne his wille.

§ 63 Hou Jesus ȝalde trewage, and tauȝtte his
deciples to be alway debonair and mylde
& lowe of herte by þe waye.

10 **A**fter þat com Jesus in to Capharnaum. And comen
hij þat gadreden þe trewage to þe emperoure of
Rome and askeden seint Petre ȝif Jesus ȝalde no
tr[e]wage. And he sede, 'ȝis.' And whan seint
15 Petre com hom, Jesus hym asked also swiþe
wheþer þe kynges token trewage of her sones
oiper of straunge men. And seint Petre seide
'Of straunge men.' 'Þan ben þe sones free,' seide
Jesus. 'Ac þat we ne wrappe hem nouȝth, goo *to þe
see,' he seide, '& legge þine hooke, and in þe moup of
20 þe first fysche þat þou takest þou schalt fynde a peny
þat schal be worþ two treweages. Ȝiue it for me and
for þe.' And in þilk tyme Jesus asked his deciples what
pai hadden seide by þe waye. And hij helden hem all
stille. Now hadden his deciples disputed by þe waye
25 which of hem was most worpi. And hij comen and
askeden þus of Jesu. And Jesus seiȝ þe wrappe of hem,
and cleped a childe to hym and dude hym stonde by his
o syde and leide his arme abouten hym, and seide to his
deciples þat bot hij weren als mylde of hert as þat childe
30 was, hij ne schulden nouȝth entren in to þe blis of

*[p. 23
col. 2.]

heuene. 'For whi,' he seide, 'who so lowep hym als
 pis childe doþe, he is mest worþi. And who so resceyueþ
 schuich a childe in my name, he resceyueþ [me]. And
 þe meste of ȝou alle, he is lest.' And þan ansuered seint
 John and seide þat he hadde seene a man dryuen away 5
 fendes in þe name of Jesu þat ne hadde nouȝth folowed
 hym. And hij it hadden þat man defended it þat he ne
 dude it nomore. And Jesus hem comaunded þat hij ne
 schulden defenden hym nouȝth; for noman, he seide,
 þat dude myraeles in his name ne myȝth no tyme 10
 myssiggen of hym. And who so were aȝeins hym he were
 aȝeins hym self. And who so slaundred a childe þat
 leeued in hym, hym were better nouȝth ben yborne.
 And þo tauȝtte Jesus hem þat hij schulden bynymen
 hem pryuelich þat mysdeden, and forȝiuen hem ȝif 15
 hij bisouȝtten forȝiuenesse; and bot hij wolden amenden
 her trespas, þat hij schulden þan schewen it to her
 prelate, and bot ȝif hij weren obeisschaunt to her
 prelate, leten hem passen out of her compaynye. 'And
 al þat holy chirche wil juggen schal be stable and con- 20
 firmed toforne me. For whi,' he seide, 'þere two oīþer
 þre beþ to gedre in my name, þere am ich amonges hem.'
 And þan asked seint Peter hou ofte sipes he schulde
 forȝiue, ȝif men hym asked forȝiuenesse, & ȝif he
 schulde forȝiue seuen sipes. And þo hym seide Jesus 25
 a ta[l]e of a kyng þat repeled þe dette vpon his sergeaunt,
 for þat he ne hadde nouȝth done to hem als he hadde
 done to hym self: and als schulde his fader to hem bot
 ȝif hij forȝouen wiþ goode hert alle her neiȝbors.

20. *schat*] *sc* nearly defaced.26. *ta[l]*: *take*.

§ 64

Hou þat þe Samarithane werned Jesu
herberowȝe.

Shippen went Jesus in to Galilee, and afterwardes
in to Jerusalem forto suffren his passioun. And
whan he com by Samarye he sent *messagers forto
bisechen hem þat hij wolden hym resceuen. And
5 hij ne wolden nouȝth resceyuen hem for þat he
ȝede to Jerusalem. And þan seiden James &
John: 'Sir, wil ȝe þat we sigge þat fyre falle
from heuene and brenne hem?' And Jesus hym wiþ-
turned & wiþname hem & seide: 'Ne witen ȝe nouȝth
10 hou ȝe scholden bere ȝou swetelich & soft?' For whi
he nas nouȝth comen forto take vengeaunce of þe folk,
bot for to sauen hem. And þo went Jesus in to anoþer
toun. And als he ȝede by þe weie, so asked a man hym
ȝif litel folk schulde be saued. And Jesus answered þat
15 mychel of þat folk schulden be perissched, and many
Sarazenes on euerych syde of þe werlde schulden ben
saued: & þe fyrst schulden ben þe last, & þe last
schulden ben first. And comen þe Phariseus to Jesu
and beden [hym] gon away, for Heroudes hym wolde
20 slen. And Jesus answered & seide: 'Goþ to þat ilk
folk and seip hem þat ich schal dryue away fendes
to day, & to morne, & þe þridde day. And þan
schal it be ended.' For hij hadden nouȝth herd
which prophete schuld die wiþoute Jerusalem.

*[p. 24,
col. 1.]

§ 65

Hou Jhesus warissched þe ydropyk & preched
to þe folk of lowenesse.

25 **p**o bifel vpon a day, vpon a sabat, þat Jesus entred
in to a princes hous of þe Phariseus forto eten.
And a man þat hadde þe dropesye stode tofore
Jesu. And þe Jewes aspieden ȝif he heled any
man vpon þe sabat. And Jesus asked of þe
30 maisters & of þe Phariseus ȝif men schulden do
godenesse vpon þe sabat. And hii helden hem

11. *take*] *t* is partly defaced owing to a brown stain. 21. *folk*] Read *for*. 24. *which prophete*] repeated.

stille, & ne ansuereden nouzth. And Jesus touched þe
 man, & heled hym als swipe. And Jesus hem asked
 which of hem it were þat ne wolde nouzth drawn vp
 his ox oiper his asse vpon þe sabat, 3if it were fallen in
 a foule dyche. And hij ne 3ouen hym non ansuere. 5
 And þo tauzth Jesus his hostes þat whan hij weren
 ybeden to festes, þat hij ne schulden nouzth chesen þe
 heizest sectes. And also he tauzt his hoste þat whan he
 made feste 3at he schulde clepe þe mescise & þe pouer,
 þat ne my3tten nouzth rewarde hym, and God it schulde 10
 3elde in þat oper werlde. And þan seide on of his
 hostes þat [he] was wel blissed who may ete in þe blisse
 of heuene. And Jesus ansuered and seide þat many mo
 my3th eten pere jnne þan þat wolden come pere. And
 þan seide Jesus a tale of a man þat made a gret feste. 15
 & whan it was al redy, þan forsoken al þe folk hym,
 & nolden nouzth comen *perto* : *somme* for þat *he wolde
 seen his toun, *summe* for þat he wolde prouen his oxen,
summe for þat he hadde taken wyf. And þe heize men
 of þe cuntree forsoken it, & maden hem wroþ, and seiden 20
 þat non of hem schulden ete wiþ hym. And he dude
 þan clepe þe pouer and þe seek in her stedes, and filled
 ful his hous, and fested hem.

* [p. 24,
 col. 2.]

§ 66 Hou Jhesus spak by þe waye azeins †
 fleschlich lustes.

Sippen went Jesus forþ toward Jerusalem, and
 mychel folk hym folowed. And he biturned hym, 25
 and seide þat who so wolde come to hym he moste
 leue all fleschlich likynges and loues, and take his
 croice vpon his bak and comen after hym, 3if he
 wolde ben his deciple. And also he seide hem, þat
 ri3th as who so makeþ and setteþ an heize toure wil 30
 bipenken hym first 3if he it may enden, and also as a
 kyng þat ne haþ bot ten þousande men bipencheþ hym
 hou he my3th holden azein anoper kyng þat comeþ
 azeins hym wiþ twenty þousande men; also, he seide,

† *azeins*] *a azeins*.

'he pat wil be my deciple, hym bihoueþ to biþenchen hym wel streitlich forto leten al þing pat destourbleþ my loue.'

§ 67 Hou Jhesus ansuered hem pat gruccheden for þe synful men.

- 5 **A**fter pat comen þe publicanes & þe synful men, and neizeden Jesu forto heren hym. And þe Phariseus & þe maistres gruccheden, and seiden þat he disceyued þe folk, and ȝut neuere þe latter hij eten wiþ hym. And Jesus þo tolde hem þre tales, and tolde hem hou hij schulden done.
- 10 'Forwhi,' he seide, 'þe schepehirde haþ more ioye of a beste þat he haþ forlorn, whan he it haþ yfounde, þan of an hundreþ oper bestes. And more ioye haþ a womman of a peny þat sche haþ forlorne, whan sche it haþ yfounde, þan of ten opere pens þat sche haþ in hire
- 15 cofre. And also,' he seide, 'haþ þe fader more ioye of his son þat haþ trespased & mys done, þouȝ he al bare fote & naked come hom and wil come to amendement, þan he haþ of alle hise oper sones þat neuere duden þing azeins her fader comaundement. And also,' seide Jesus,
- 20 'more joyful ben þe angels of a synful man þat repentē hym by an hundreþ part, þan of a þousande oper riȝth þat ne habben no nede to done penaunce.'

§ 68 Hou Jhesus tauȝt his deciples for to be ful of pyte, & vndername þe Phariseus of her felonye & of her envie.

- 25 **þ**o tauȝt Jesus his deciples forto be pitouse, and tolde hem ensample of a sergeaunt of which his lorde wolde bynymen hym *þe keypyng of a toun
- þat he hadde taken hym to kepe, for þat he herd telle þat he hadde destreyed his goodes. And þe sergeant purchaced hym many frendes, and quyted his lordes dette wel and faire. And whan
- 30 his lorde it herd tellen, he ponked God & praised hym

*[p. 25, col. 1.]

for þat he had done so wiselich. 'For þe folk of þe werlde,' seide Jesus, 'beþ wiser in her manere þan oper men ben towardes hem.' Now herden þe Phariseus tellen, þat weren coueitouse, hou Jesus taȝt his deciples forto done almes and forto despise þis werlde; and þerfore lowȝen hij hym to scorne, for þat God bihett help & honoure to hem þat kepen þe lawȝe. And þan.vndernam hem Jesus of her ypocrisie, and tolde hem þat þe tyme of þe werldes goodes ne schulde nouȝth lasten bot in to þe tyme of John þe baptist, for fram þat tyme forþwardes God bihiȝth to his sergeauntȝ þe blisse of heuen: and who so wil it haue he moste conquere it wiþ strengþe. And þan schewed hem Jesus þat in þe elde lawȝe God hated auarice and loued penaunce, and tolde hem ensauple. 'It was a riche man,' he seide, 'þat lyued so eisilich and also faire as he myȝth, and ete ilch day deliciousse metes. & so þere was a mesel þat com to his gate and was ful of sores & of vermyne, and he desired þe crummes þat layen on þe riche mannes boorde. And noman ne ȝaf hym nouȝth, but token þe houndes and bayted hym from þe gate. And þe hou[n]des comen and likkeden his fete. And onon þe mesel dyed, and [his] soule was taken & borne wiþ aungels and leide in Abrahames barme. And afterwardes dyed þe riche man, and his soule was taken and borne wiþ fendes in to helle. And in as mychel as her state was diuers her in þis werlde, by als mychel is it dyuers in þat oper werlde.'

§ 69 Hou Jesus tauȝtte his deciples hou hij schulden fleiȝen slaunder.

Sijpen a noþer tyme tauȝtte Jesus his deciples þat hij schulden fleiȝe slaundre; and þat hij wiþnomen hem þat mysdeden, or þat hij seiȝen mysdo; and þat hij forȝouen hem þat askeden forȝiuenesse, to hem þat bisouȝtten forȝiuenesse, as ofte sipes as þai repenteden hem. þan bysouȝtten þe apostles Jesu þat he schulde strenkþen 35

her bileue. And Jesus hem ansuered pat 3if hij bileueden stedfastly, hij schulden mow3e done al pat hij wolden done. And he bisou3th hem ouer al ping pat hij ne schulde nou3th chiden of her dedes. 'For who is it,' he 5 seide, 'pat saip to his seruauant as swipe as he comeþ fram his werk: "Go and ete"? First he seiþ hym pat he greipe his lordes mete; and whan *he hap serued his lord, þan goþ he & sitteþ and eteþ. And noman þankeþ hym of al pat he hap done. And also ich telle 3ou,' 10 quop Jesus, 'whan 3e habbeþ al þis done pat 3ou is comaunded, siggeþ þan: "We beþ vndigne and none sotile seruauant3. We habbeþ done pat we oweþ to done porou3 dette."'

*[p. 25, col. 2.]

§ 70

Hou Jesus heled ten mesels.

15 **A**fter pat com Jesus entrande in to a toun. And comen ten mesels metande hym, and crieden hym mercy from fer. And Jesus badde hem gon and schewen hem to þe prestes, pat hij my3tten wyt-nessen it. And als hij 3eden alle forþ hij bicomen alle clene. & on of hem, pat was a Samaritane, 20 also swipe as he sei3 pat he was clene, he returned hym a3ein and þanked God, and com and fel to Jesus fecte and cried hym mercy. And þan seide Jesus: 'What! Ne aren nou3th alle þe ten clene? Where þan beþ þe nyne? þere nys non of hem alle 25 pat returned and þankeþ God bot þis aliene.' And Jesus hym bad arise and go forþ, for 'þi bileue þe hap saued.'

1. *bileueden*] second stroke of *n* defaced.

§ 71 Hou Jhesus answered to þe Phariseus þat askeden hym whan Crist schulde come.

Sjppen comen þe Phariseus, and askeden of Jesu whan Crist schulde comen. And Jesus hem answered & seide þat þe regne of Crist ne schulde nouȝt come þorouȝ spyes; for whi al þe werlde schulde wel wite whan he come. 'And nouȝt 5 for þi,' he seide, 'Crist is amonges ȝou.' Þo seide Jesus to his deciples þat þe tyme scholde come þat hij wolden desiren o day forto seen hym in erpe, and ȝut ne scholden hij nouȝth seen hym: bot er þat com he moste be forsaken of þe folk, and suffren diuers peynes. 10 And þan seide he hem hou it schulde be at his comyng. And he tauȝt hem hou hij schulden aȝeins þat comyng, þat schal be so dredeful, ordeynen hem & amenden hem þorouȝ orisoun and lowenesse. And he seide hem þat hem bihoued alle to praien: and ȝaf hem alle ensauple 15 of a wikked nigger þat was in a cite, þat wiphelde þe riȝttes of a widewe riȝth longe, & nouȝth forþan so mychel sche bisouȝth hym of mercy þat at þe last he dude hir riȝth forto deliueren hym of hir. 'And wel more,' he seide, 'schal God do for hem þat ben ychosen, ȝif hij 20 bisechen hym niȝth & day.' And siþen he tolde hem on ensauple of a folk þat affieden hem in her godes & her riches, & despised oþer men. He seide: 'It was a Pharisew & a publicane, & hij ȝeden in to þe temple *for to prayen. And þe Phariseu stode and þanked God 25 þat he nas nouȝth liche þe synful man, and namelich þat he nas nouȝth suich as þe publicanes weren: and he recorded alle his goode dedes. And þe publicane stode a fer & nolde nouȝth loke vp towardes þe heuene, bot knocked prynelich vpon his breest and cried God mercy 30 als þat he was synful. And wel wite ȝe,' quod Jesus, 'þat þe publicane was herd tofore God, and þe Phariseu was refused. For whi who so heizet hym, he schal be lowed; & who so lowet hym, he schal be heized.'

*[p. 26, col. 1.]

§ 72 Hou Jesus ansuered to þe Phariseus þat askeden hym ȝif a man miȝt leten his wyf in any manere.

þo comen þe Phariseus to Jesu & askeden hym ȝif man miȝth leten his wyf in any manere. And Jesus hem asked: 'Wha[t] seide Moyses ȝou?' & hij tolden þat Moyses seide þat who so wolde
 5 leten his wyf, he moste write þenchesoun, & þan leten hir. And Jesus hem ansuered & seide þat it was for egernesse and for felonye þat Moyses it hem suffred, þat hij ne slowȝen hym nouȝth. Bot from þe tyme þat God fourmed womman of man, he
 10 defended þat man ne scholde nouȝth leten his wyf, neiþer for fader ne for moder. And anoþer tyme askeden his deciples hym att home, at her jn, of þis þing. And Jesus hem seide þat man ne miȝth nouȝth leten his wyf in none manere, bot it were for horedom, and elles nouȝth
 15 ne womman hir housbonde: 'and in oþer manere ne mowen hij nymen non oþer.' And þo answereden his deciples and seiden þat ȝif it were so, it were nouȝth goode to taken wyf. And Jesus hem ansuered & seide þat summe men beþ chaste of nature, and summe þorouȝ
 20 strengþe, and summe þorouȝ her goode wille for Goddes loue; and þat myȝtten nouȝt alle so be; ac who so miȝth be, be.

§ 73 Hou Jesus blissed þe children and biclippede hem.

þo com a man to Jesu and offrede hym children, þat he schulde touchen hem and blissen hem.
 25 And Jesus deciples recu[s]eden hem þat hem offreden. And whan Jesus seiȝ þat, he remoeued hym, and cleped hem to hym & badde hem þat hij schulden leten þe children comen to hym; 'for to swich,' he seide, 'is þe blis of heuene.

3. Wha[t]: whad.

25. recu[s]eden: recubeden, perhaps miswritten for rebukeden.

And who so nys nouȝth swich as child is, he ne schal
nouȝth come *pere* june.' And þan biclept Jesus þe
children and blisshed hem, and ȝede hym forþ.

§ 74. Hou Jhesus answered to þe *prynce þat
asked hym hou he miȝth be sauēd.

*[p. 26,
col. 2.]

As Jesus went bi þe waye, so com *pere* a prince
þat was riche and ȝonge, & kneled tofore Jesu and 5
asked hym what he schulde done forto haue lyf
wip outen ende. And Jesus hym seide: 'Who
so wil haue þe lyf wip outen ende, loke þat he
kepe þe comaundementȝ of God.' And he asked
which it were. And Jesus reherced hym þe 10
comaundementȝ of þe elde lawȝe. And he seide he
hadde hem kepte al his lyue: and he asked what *pere*
failede ȝett. And Jesus bihelde hym amyablelich, and
seide hym þat ȝif he wolde be riȝth profyt and siker, þat
he ȝede & selde alle his godes and ȝaue it to pouer men 15
& com and folowȝed hym, & he schulde haue it al in
tresore toforne hym in heuene. And whan þe riche man
had herde þis he went hym forþ al sorouȝful and mourn-
ende, for þat he hadde many riches. And þo seide
Jesus to his deciples þat vnneþes schulde any riche man 20
entren in to þe blisse of heuene. And his deciples alle
abayschten of his word. And þo seide Jesus to hem þat
who so hym affieþ in his riches ne may nomore entren
wip inne þe blisse of heuene þan a camel may porouȝ
a nedel hole. And þan hadden his deciples wel more 25
merueile, and seiden: 'Who may þan be sauēd?' & þan
answered Jesus and seide, a nemptes man myȝth it nouȝth
be, ac God hym myȝth chastisen. And þo asked seint
Petre of Jesu: 'What schal be oure mede, þat habbeþ
forsaken al þing & habbeþ ysewed þe?' And Jesus 30
answered and seide þat hij schulden be wip hym & juggen
þe folk of Jsrael at þe day of dome. And also he seide:
'Alle þo þat leten her fader & moder & her kynred &
her frendes & her goodes for my loue, an hundreþ so
mychel hij schullen resceyuen in þat opere werlt, and 35

þe lyf wipouten ende. Bot many schullen be first þat weren last, and þe last schullen be first.' And þanne tolde Jesus hem an ensauple of a man þat brouȝth werk men in to his vyner. And he paid hem þat 5 comen late raper, & als mykel ȝaf hem as hem þat comen first.

§ 75 Hou Jesus warned his deciples þe þridde tyme of his passioun.

10 **A**fter þat, whan Jesus ȝede forþ towards Jerusalem, alle þat hym siwenden so weren gretlich abayscht & afrayde, for þat hij weren þere aspyed. And Jesus went þo tofore, and name þe twelue apostles wip hym, & he tolde hem þat a's sone as þai comen in to Jerusalem schulde þe holy scripture be fulfild, & al þe prophecie þat was of his passioun & of his *resureccioun. And he seide hem al þe 15 manere. Ac hij ne vnderstoden it nouȝth, for þat he nolde nouȝth make hem to sorouȝful. And þan com seint James moder & seint Jones [wip hir sones] and bisouȝth hym þat hij myȝtten sitten wip hym, þat on on þe riȝth honde and þat oþer on þe left honde, nerrer 20 hym þan any oþer in his regne. And Jesus hem ansuered þat hij nysten nere what hij bisouȝtten. And þo asked he hem ȝif hij myȝtten drynke of his drynk, & forto be baped in his bape. And hij seiden, 'Ȝe.' And þan seide Jesus þat of his drynk þai schulden drynk, and in 25 his bap ben ybaped; bot forto sytten on his riȝth syde oīper on his left syde, þat ne wolde he nouȝth graunten hem for no cosynage, bot to hem þat his fader hadde destined it. And onon riȝttes þe ten apostles hadden envie þat þo tweie breperen hadden ymade þat bisechyng. 30 And Jesus cleped hem to hym, and seide hem þat it ne schulde nouȝth be so amonges [hem] als amonge þe seculer men: for who so wolde be moste maister of hem he schulde be sugett of alle, als hym self hadde ben amonges hem riȝth als her seruauȝt, and forto ȝiuen his 35 lyf for to bigge alle synful from pyne.

*[p. 27,
col. 1.]

§ 76 Hou Jhesus warissshed a blynde man as he entred in to Jericho:

A non rizttes as Jesus com in to Jerico, a pouere blynde man, pat was bisides pe waye, asked pe folk pat was pere nei3, who pat was pat passed pere forby. And pe folk seiden pat it was Jesus of Nazareth pat went pere forþ. And he bigan 5 to crye als swipe to Jesu pat he schulde haue mercy on hym. And hij pat 3eden tofore beden hym pat he schulde hebben his pes. And he cried po wel ludder. And Jesus po wipstode and asked po what he wolde. And he seide he wolde hebben his sizth, 10 And Jesus seide, 'Haue pi sizth.' And he sei3 also swipe, and 3ede forþ wip Jesu. And alle pe folk pan þanked God.

§ 77 Hou Jhesus turned pe heued to 3acheus, & tolde hym an ensample of X besaunt3.

p o entred Jesus in to Jerico. And a ricche man pat hizth 3acheus, pat was chief bailyf of pat 15 cuntree, desired gretlich to seen Jesu: and he ne my3th nou3th seen hym for pe pres of folk, for he was schort & litel. And he ran tofore and clombe vp in to a sikamoure, forto seen Jesu ar he went out of pat cuntree. And Jesus, whan he com 20 pere azeins, he wipstode and bihelde hym vpwardes, and avised hym and badde hym come down of pat tree hastilich and herberouze hym. And he alizth adoun as swipe, and reseceiued hym wip gret ioye. And alle pat it sei3en *gruceden, and seiden pat Jesus was turned 25 towardes a synful man. And po com 3acheus and stode tofore Jesu, and seide pat he schulde 3eue pe haluendel of his chateus to pe pouer; and pat opere half he schulde 3iue in foure parties, 3if it so were pat he hadde ytaken of any mannes wip wrong. & pan ansuered Jesus & 30 seide pat alle his meynce weren ysaued pat day, for pat

*[p. 27, col. 2.]

he hadde chastised hem & was ríthful. And þis he seide
 þat he was comen forto fecchen and to sauē alle þo þat
 weren forlorne. And afterwardes tolde Jesus a tale of
 ten besaunt³, þat a gret lordynge took to his *sergeaunt*³
 5 and bad þat hij schulden marchaunden *pere* wip als þai
 wenten in to vnkouþ cuntrees forto wynnē hym a
 reaume. And þat vnderstoden hij þat he hadde yseide
 forto ben a kyng als suiþe as he com to *Jerusalem*. Ac
 he dude hem wel to vnderstonde þat þe Jewes schulde
 10 nouȝth resceyuen þat kyngdom, for þat ne wolden hym
 resceyuen; and *þerfore* hij schulden ben destrued: and
 þat he schulde come at þe day of dome to schewen hym
 þat he were kyng, and he schulde ȝelde vche man *after*
 þat he hæp deserued.

§ 78 Hou Jhesus warisshed tweie blynde men as
 he went out of Jherico.

15 **S**ijpen went Jesus out of Jherico; and two blynde
 men seten by þe waye and herden telle þat Jesus
 passed *pere*, and hij bigunnen to crien a loude to
 Jesu, 'Merci!' And þe folk beden hem to be
 stille, and ben in pes. And hij bigunnen to cryen
 20 wel heizer and þe more. And Jesus wipstode, and
 asked hem what hij wolden. And hij ansuereden
 þat hij myȝtten nouȝth seen. & Jesus touched her eizen,
 and hij seiȝen als suiþe, and ȝeden forþ wip hym. And
 þat on of hem tweie hiȝth Bartholomew.

§ 79 Hou Jhesus ansuered to þe Jewes at þe feste
 of þe dedicacioun of þe temple, & þan he
 ȝede hym forþ.

25 **S**o bifel at þe fest of þe dedicacioun of þe temple,
 þat was in wynter, þat Jesus com in to þe temple
 of *Jerusalem*. And *pere* comen þe Jewes and
 askeden hym felounlich þat he schulde hem telle
 ȝif he were Crist. And Jesus hem ansuered þat
 30 by his werkes and his dedes hij myȝtten wel seen
 þat he it was. 'Bot ȝe,' he seide, 'ne leuen nouȝth

*[p. 28,
col. 1.]

in me, for 3e ne bep none of myne scheep. Myne scheep
abowzen to me, and folowen me, and ich 3iue hem lyf wip
outen ende. And noman ne may byreue hem my fador,
to wham ich hem schal bitake; for my fader & ich aren
al on.' And þo noman þe *Jewes stoness forto haue stoned 5
hym. And Jesus hem ansuered, 'Many goode dedes ich
habbe 3ou done. Whi wil 3e me stonen?' And hij
seiden, 'For no goode dede doynge, bot for þat he mys
seide azeins God. For whi, pou seist þat God pi fader &
pou aren al on.' And þo schewed Jesus hem apertelich 10
þat God þan clepþ his chosn [goddes] in holy wrytt.
& þo leten þe Jewes forto stonen hym, and wolden haue
nomen hym. And he passed out of her honden, and
went hym forþ ouere þe flum Jordan, þere seint John þe
Baptist was ywoned to dwelle wip his deciples. And 15
many men and wymmen comen to hym, and leuedn in
hym.

§ 80 Hou Jhesus reised Laʒar† fram dep to lyue,
& hou þe bisshopes & þe Phariseus token
her conseil to ben alle azeins hym.

And als Jesus was ouere þe flum Jordan yhidd, so
bifel þat on of his frendes þat hiȝth Laʒar, þat
was Marthas broþer and Marie Magdaleyns, þat 20
Jesus loued specialelich, lay in his sekenesse and
langoured in Bethanye, a mile from Jerusalem.
And Laʒars sustren senten to Jesu, and bisouȝtten
hym þat he wolde come to conforten his frende.
And he ansuered þat it was forto þanken God, nouȝth for 25
þat he schulde dyen for euer. And sipen afterwarðes,
whan Jesus hadde dwelled þere tweie dayes, he seide to
his deciples þat he wolde gon in to Judee. And his
deciples seiden þat it was wonder þat he wolde wende
among þe Jewes, sippe þat hij wolden tofore hande haue 30
ystoned hym. And þo seide Jesus þat it ne bihoued hem
nouȝth þat hij hadden drede forto folowen hym, for whi
he myȝth euermore sauē hym: for he was, he seide, als

† Laʒar] þ: lazar; with þe deleted.
11. [goddes] Cf. Joh. x, 34.

pe sunne porouȝ which briȝthnesse man myȝth euermore
 al tyme of pe day kepen hym, pat he ne hyrte hym
 nouȝth. And pan he seide hem pat Lazar her frende
 slepeȝ, and pat he wolde go and awaken hym. And hij
 5 seiden, ȝif pat he slepe pat it was token of warisschyng.
 And pan seide Jesus hem apertelich pat he was ded : and
 tolde hem pat he was fairer pan he was tofore, so pat hij
 ne weren atempted ne adrad of pe byleue, n[o] more pan
 hij hadden yseizen his frende dyen in his presence. ‘Bot
 10 goo we now to hym,’ he seide. And po seide seint Thomas
 to his felawes : ‘Goo we now and dye wip oure maister :
 for why, he were his frende pat ȝede wip hym wip his
 owene good wille aȝein his enemyes.’ And po com Jesus
 pe sierpe day to Bethanye, pere Lazar was ygrauen. And
 15 Jesus abode wipouten pe toun, and sent after Martha.
 And sche com and fel to his feete and seide : ‘Sir, ȝif
 pou haddest ben here, my broper had nouȝt *ben ded. Bot
 j wot wel,’ sche seide, ‘pat God schal ȝiue pe al pat pou
 wilt aske hym.’ And pan seide Jesus hir pat he schulde
 20 arise. And sche seide pat sche wyst it wel pat he schulde
 arisen at pe juggement. And po asked Jesus ȝif pat sche
 leued it pat he was vprising and lyf. And sche ansuered
 ‘ȝe,’ and seide pat sche wyst wel pat he was Crist, Goddes
 son. And po bad Jesus hir pat sche schulde gon and
 25 fecchen hir suster. And sche ȝede, and seide priuelich to
 hire suster pat Jesus was comen, and hadde hire of sent,
 pat sche come to hym. And pan ȝede Marie to Jesu als
 swipe. And mykel folk of pe Jewes, pat weren comen
 forto conforten hem of her bropers deȝ, so ȝeden wip hem,
 30 and wenden pat sche wolde haue gon [&] weped at pe
 tombe. And whan Marie com to Jesu, als swipe sche fel
 adoun to his feete wepeande and cryeande hym mercy,
 and seide : ‘Sir, ȝif pou haddest ben here, my broper ne
 hadde nouȝt ben ded.’ And Jhesus, whan he seiȝ hire
 35 wepen and pe Jewes pat weren ycomen wip hire, he bigan
 to quaken & to wepen, and asked hem where pai hadden
 hym yburyed. And hij ladden hym pider. And pan
 seiden summe pat it semed wel pat Jesus hym hadde

* [p. 28,
col. 2.]

7. tolde] l above the line.

8. n[o]: ne.

mychel loued. And oper pat pere weren, seiden pat it was wonder pat he ne my3th nou3th helden his frendes lyf, als wel as he myth 3iuen an vncoup man his sizth of eize. And Jesus po al tremblyng com to pe monument. Nou was Lazar leide in a graue, and a ston abouen hym. 5 And po comaunded Jesus pat men schulden remue pe ston. And Martha seide pat pe body stank, for he hadde leyen foure dayes in pe erpe. And Jesus hire ansuered pat bot hire trowpe failed hir, sche schulde se merueile. And po lyften hij vp pe ston. & Jesus loked towardes 10 pe leuene and panked his fader pat he hadde herde his bisechyng; and pan he cried aloude: 'Lazar, arise, & come out hider.' And he aros vp als swiþe, his honden and his feete ybounden wip bondes, and his visage was bounden wip a su[d]arie. And po comanded Jesus pat 15 hij schulden vnbynden hym, and pat hij schulden leten hym gon. And po many pat seizen it leueden in Jesu. And pe oper 3eden to pe Phariseus, and tolden hem hou Jesus hadde done. And po assembleden to geder pe bisschopp & pe Phariseus, and seiden pat 3if hij suffreden 20 Jesu so frelich done his merueiles, al pe folk schulde leuen in hym, and pe Romaynes schulden comen and destruen hem alle; for pat hij hadden ychosen a newe lorde wip outhen her assent. And panne on of hem pat hizth Cayphas, *and was bisschop pat 3ere, seide pat pai 25 coupe no goode, for hij ne pou3th nou3th pat it were bettere pat o man were slayn forto saue pe folk, pan pat all pe folk were yslaw3e for one mannes sake. & he comaunded 3if pat any man wyst where pat Jhesus were, pat men schulden sniþe done hem to witen, pat hij 30 my3tten hym taken. And po wente Jesus hym hydande in to a cite pat hizth Effren, pat was als it were in desert.

*[p. 29,
col. 1.]

15. su[d]arie: suarie.

§ 81 Here bigynneþ þe secounde meditacioun by
þe pursday. Hou þat Jesus com in to
Jerusalem poroȝ Bethanye, & was re-
seceyued wip ful faire processiou.

5 **Þ**o neiȝed þe feste of ester. And þe folk of alle þe
londes aboute comen te Jerusalem forto atyren
hem aȝeins þe fest. And als pai stoden in þe
temple, þan askeden hij þo, hou it was þat Jesus
nas nouȝth comen þider to þat fest. And Jesus
þo, þe sexte day tofore þe pask, com in to
Bethanye, þere he hadd areised Lazar. And hij
maden a sopeer, and duden Jesu soupen: and Martha
serued. And Lazar was on of hem þat ete. And Marie,
10 hir suster, took a pounde of gret preciousse oignement,
and smered Jesus heued and his fete als he satte atte
mete: and al þe hous was ful of þe swetenesse. And
þan seide Judas Skaryott: 'Wharfore was pis [loss of]
oynement ymade? It myȝth haue ben solde for þre
15 hundreþ pans, and ben ȝouen to þe pouer.' & he bigan
to lawȝe vpon þe womman wip scorne and wip disdeyne.
And þat ne seide he nouȝth for non almesful dede, bot for
þat he was þef, and stale and bare away þat men setten
forþ to forne hym. And þo ansuered Jesus and seide,
20 þat sche hadde done þat dede in þe honoura[n]ce of his
buryng. And he seide þat sche hadde ful wel done:
and pouer miȝtten þai alway habben, ac his body ne
schulde hij nouȝth alway habben. 'Sche haþ done,' he
seide, 'þat sche miȝth. And for þi schal hir dede be
25 spoken of in þe ewandelyc ouere al þe werlde, in reme[m]-
braunce of me.' And þo herden mychel folk tellen þat
Jesus was þere. And hij comen, nouȝth forto seen Jesu,
ac for to seen Lazar þat was reised fram deþ to lyue.
And þo bipouȝth þe bisschop hym, þat hij wolden slen
30 Lazar; for porouȝ þe enchesoun of hym, mychel folk

13. [loss of] Cf. *Earlier Wycliffite Version*, Mk. xiv, 4. 20. done
þat] above the line.

22. miȝtten þai] miȝtten þai
myȝtten.

25, 26. reme[m]braunce: remembraunce.

26. me] Read hir.

*[p. 29,
col. 2.]

bileueden in Jesu. And vpon þe morne, as Jesus went
 towardes Jerusalem and com to Bethfage, he badde two
 of his deciples gon to þe town pat stode toforne hem,
 and pat *hij brouȝten hym an asse and hire fole, pat
 neuere man hadde riden onne. And ȝif any man it hem 5
 werned, pat hij schulden seggen pat her lorde hadde to
 done wiþ all; and men it hem schulden leten. And his
 deciples wenten forþ, and founden riȝth as Jesus hem
 hadde yseide. And men hem askeden what hij wolden
 do wiþ þo bestes. And hij ansuereden as Jesus hem 10
 hadd comaunded: and hij leten hem passen. And hij
 comen to Jesu wiþ þe asses, and leiden her clopes vpon
 þe asses fole, and setten Jesum abouen þere on. And
 summe leiden her clopes in þe way þere þe asses schulden
 gon. And summe striweden floures, and braunches of 15
 olyue. And whan Jesus com down from þe mount of
 Olyuete, alle þe folk pankeden God for þe grete miracles
 pat hij hadden yscene, pat Jesus hadde ydone. And hij
 bigonnen forto crien, and forto syngen, and forto maken
 gret ioie pat he was Crist, her riȝthful kyng, pat God 20
 hem had bihoten of þe kynrede of Daud. And þo þe
 gret folk pat were comen to þe feste herden telle pat
 Jesus was comen to Jerusalem, hij wenten out aȝeins
 hym, and tooken braunches in her hondes of olyue, and
 ȝeden syngynge and pankynge God, als hij duden pat 25
 siweden Jesu. And þo þe Phariseus seiȝen pat men hym
 dude so gret honour, and pat he suffred it, hij comen to
 hym & baden hym pat he schulde destourblen it. And
 Jesus hem ansuered, bot ȝif þai helden hem stille, þe wers
 þai schulden crien. And whan Jesus com neiȝ þe cite of 30
 Jerusalem, he wiþstode, and bigan to wepen, and seide
 hem, ȝif þai wisten þing pat þai nysten, hij wolden also
 wepen; for hij schulden be aseged & destrued, for hij
 nolden nouȝt knowen þe tyme pat God hadde hem
 yvisited. And als Jesus entred in to þe cite wiþ pat 35
 gret processiou, alle þe folk weren abaischt, and askeden
 who it was. And þe folk seide hem pat it was Jesus, þe
 prophete of Nazareth. And þan seiden þai pat hadden

seen hou he reised Lazar, pat he was wel digne to hane gret honour. And þe Phariseus ansuereden bitwixen hem þorouȝ envie, pat al for nouȝth þai hadden pat worde yseide: for whi, hij ne hadden noþing yspedde. 'Ne see 5 3e,' hij seiden, 'hou alle þe seke men hym folowen, & he ne doþe hem nouȝth [recusen] ?'

§ 82 Hou Jesus hym bare vpon þe palme sonen-day & hou he ansuered hem pat oppose-den hym of þe children.

10 **A**nd Jesus þo rode þorouȝ þe cite in to þe temple. And pere he fonde marchaundes wiþ her ware, sittande pere & sellande. & he drof hem out vchone, & ouer þrewe her boordes þat stoden *for to chaungen þe moneye, and her chaiers also he cast adoune þat seten and solden culueren; & seide hem, pat God seide þat his hous scholde ben hous of prayers and of orisounes, and hij hadden it made 15 recette of þeues: and he wolde nomore suffre it þat men bare her vessel þorouȝ þe temple, bot ȝif it were yhalewed. And þe princes, and þe maistres of þe folk, and þe bisschopes, whan hij seizen pat, biþouȝtten hem hou þai miȝtten hym take and dampne hym to þe dep. Bot hij ne dursten nouȝth for 20 þe folk, þat hym loueden so mychel, and so gladlich hym worschipeden and þanked. And wiþ þat so comen þe halte, and þe blynde, and þe deaf, and þe dounge, in to þe temple: and Jesus hem warissheþ þo vchone. And þe children of þe cite ȝeden and sungen tofore her kyng: 25 'Riȝthful verray Jesus Crist, of þe kynrede of Dauid.' And þo comen þe bisschopes and þe maistres of þe lawȝe, and askeden hym ȝif he herde ouȝt what þe children seiden. For hem þouȝtten þat he ne schulde suffre no veyn glorie. And Jesus hem ansuered, þat Dauid þe 30 prophete, als hij wel soþe wisten, hadde yseide þat God schulde make þankyng to his Crist of þe mouþes of children, to confounden his enemyes. And so bilefte Jesus fastand in þe temple tyl it was euene. And þo lokeden alle, ȝif any man wolde bidden hym to her-

*[p. 80,
col. 1.]

berewe: and whan noman wolde hym bidden, þa retourned he aȝein wiþ his apostles to Bethanye, vnto Lazares hous. And þere he duelled al þat nyȝth, and tauȝtte hem þe riȝth bileue of cristendom.

§ 83 Hou Jhesus acursed þe fygeer whan he went aȝein to Jerusalem, for þat it bare no fruyt.

Vpon þe morowe went Jesus erlich aȝein to Jerusa- 5
lem. And als he com by þe waye he was afyngred, and went hym to a fygeer, ȝif he miȝth fynde any fruytt. And þo he com þere ate, he ne fonde no fruytt, bot leues on þe tree. And he acursed it als swiþe, and seide þat it ne scholde neuere bere 10
fruyt. And onon riȝttes þe fyger bigan to forworþe, and to dryen al in to þe roote. And his deciples hadden gret merueile þere of. And seint Peter vpon þe morowȝe schewed it hem anoper tyme, als he went towards Jerusalem, þat þe figere was al dried. And 15
Jesus hym ansuered & seide, ȝif þai hadden stedfast bileue and charite, hij scholden mowȝe done also, nouȝth onelich of a tree, bot forto remuen a gret mountayne at her owen wille.

§ 84 Hou þat Jesus biheeld þe temple, and † ansuered to hem þat opposeden hym of his powere."

*[p. 30,
col. 2.]

Iesus, þo he com to Jerusalem, satte & biheld þe 20
temple of markandises and of al oper *erpelich ping, and satt and preched to þe folk. And comen þan þe ercheprestes, and þe maisters, & þe elde men to hym, and askeden hym who had ȝouen hym þe power to do swich pinges als þat 25
he dude in þe temple. And Jesus hem ansuered & seide, ȝif þat hij wolden ansueren hym of one

† and] repeated.

askynge, he wolde tellen hem þan who hadde ȝouen hym þe power. 'Seiþ me,' he seiðe, 'wheþer John þe Baptist was a Goddes halue, oþer he nas.' And þe Jewes pouȝtten: 'ȝif þat we seien þat he was a Goddes halue, he schal vs asken whi þat we ne leued hym nouȝth; and ȝif þat we sayen þat he nas nouȝth a Goddes halue, þe folk schal þan stone vs to deþe.' And hij ansuereden þan to Jesu, þat hij nysten neuere. And Jesus ansuered and seiðe, he ne wolde nomore tellen hem who hadd ȝouen hym þat powere, þan hij wolden ansueren to his askyng.

§ 85

Hou Jesus ouercom þe maistres.

15 **S**ijpen seiðe Jesus þe maistres þre wordes, and schewed hem þat hij were dampnable porouȝ her owen ansuere. Þe first word was of a man þat hadde tweie sones. Þat on seiðe þat he wolde done his faders comaundement, and he ne dude it nouȝth; and þat oþer seiðe he nolde nouȝth done it, & ȝutt he dude it. A noþer tale tolde Jesus hem, of a man þat planted a vyne: and redde þe folk þat hij schulden slen alle þo þat comen to fecchen of þe fruytt, ȝe, and his owene sone. And siþen he tolde hem þat he was figured to a ston, þat alle þe masons þat maden þe temple Salomon, casten til þat it were nyȝth. And þe last ston hij leyden it heizest vpon a corner, forto 25 covplen tweie walles: and þere it was so auenaunt þat hij hadden alle gret merueile. And siþen tolde hem Jesus þe þridde tale of a kyng þat hekle his sones fest. And þo þat he hadde boden to þe fest, chidden and slowȝen his seruauȝtȝ whan hij comen after hem. And 30 whan þe maistres, and þe preestes, & þe Phariseus, seizen þat pise tales toucheden hem, hij wolden haue nomen Jesu: ac hij ne dursten nouȝth for þe folk. For al þe folk hym helden verray prophete, and from merowȝe til eue þai herden hym wiþ goode wille.

§ 86 Hou pat Jesus ansuered to pe Phariseus
and to pe Herodians for pe trewage.

* [p. 31,
col. 1.]

Po wenten pe Phariseus, and conseileden wip
kniȝttes pat weren wip Heroudes, pat hij schulden
nyme Jesu as a peef and for feloun & tretour, ȝif he
seide pat he nolde ȝiue no trewage to pe Romaynes.
And ȝif he seide pat men schulde ȝiuen it, hij 5
schulden cryen it, & openen it to pe folk. And
*pan hij comen & senten her deciples, pe which
were nouȝth yknownen wip pe bailiues. & hij bigunnen
first to glosen hym, & seiden pat hij wisten wel pat he
tauztte sopenesse to alle men; and hij bisouȝtten hym pat 10
he schulde hem tellen ȝif men schulden ȝiuen any trewage
to Cesar, pe emperoure of Rome, or men ne schulden.
And Jesus knewe wel her willes, and badde hem pat hij
schulden schewen hym pe moneye. And also swipe pe
Phariseus scheweden hym a peny. And Jesus hem 15
asked, whas was pat ymage, and pe writing pat was pere
aboute. And hij seiden pat it was Cesars. And Jesus
hem badde pat hij ȝolden Cesar pat is was, and to God
pat is was. And hij wenten forþ, & helden [hem] alle
yschent and confounded. 20

§ 87 Hou Jhesus ansuered to pe Saducens of a
womman pat haued hadd seuen breperen
to housbandes.

Pat day self so comen pe Saducens & seiden pat
pere schulde no rysynge be of pe body. And hij
askeden hym of a womman pat had yhadde seueno
breperen to housbondes. Vpe pe vsage of pe elde
lawȝe, whas womman sche schulde ben, whan pe 25
commune risynge schulde be? And Jesus hem
seide pat hij erreden, for as mychel as pat hij
vnderstoden nouȝth pe scripture of pe lawȝe. 'For whi,'
he seide, 'in pe oþer werlde ne schulden men hebben none

17. *Cesars*] e faint and written on erasure.

18 and 19. *is*] s has been touched up.

wyues, als men hebben in pis werlde: ac hij schulden
ben as Goddes aungels.' And þo schewed he hem, þorouȝ
þe lawȝe self, þat þe commune risyng fram dep̄ to lyue
schulde be. 'For God seide þat he is God Abraham &
5 God Ysaik & God Jacob; & þan semep̄ it wel þat hij ben
gutt: for whi tweie of pise þat in none manere weren, ne
miztten in none manere ben.'

§ 88 Hou Jhesus answered to þe maisters of þe
 heigest comaundement of þe lawȝe.

10 **W**han Jesus hadde seide & þus wel answered to þe
 Saducens, þat hij ne coupen nomore asken hym,
 so com a maister of þe Phariseus and hym proued,
 & asked which was þe heigest comaundement of
 the lauȝe. And Jesus answered and seide, to
 louen God wiȝ al his hert, *with* al his lyf, wiȝ al
 his þouȝth, wiȝ al his strengþe, and to louen his
15 neizbore als hymself. þus bihouep̄ it nedes to be, for þe
 secounde of pise two comaundementȝ so falleȝ to al þe
 lawȝe and to al þe prophecie. And þan sent þe Phariseus
 to look ȝif he hadde wel yseide. And Jesus hem answered
 þat he nas nouȝth fer fram þe regne of God, þere what
20 he hadde assented to soþefulnesse.

§ 89 Hou Jesus asked *þe Phariseus whas son þat
 Crist schulde be, & who was his f[ader].

* [p. 31,
col. 2.]

25 **Þ**o asked Jesus to alle þe Phariseus þere, þat weren
 alle to gedre ygadred in þe temple, of what
 lynage schulde Crist come. And hij answereden,
 þat of Dauid kynrede. And þan asked Jhesus
 hou þat Dauid cleped hym his lorde in þe sautere,
 bot ȝif he hadde ben toforne hym. And wiȝ þat
 none of hem durst ansueren, ne noping hym asken
 from þat day forþwardes.

21. *were[n]* *hij were[n].*

§ 90 Hou þat Jesus preched to þe folk & to his
deciples of þe ypocrisie of þe Phariseus.

Ho seide Jesus to þe poeple and to his deciples, þat
hij schulde done þat þe maistres and þe Phariseus
seiden, bot þat hij wisten first her dedes. And
he seide hem þat hij weren ypocrites in many
manere; for hij weren hard & coueitouse of oþer 5
mennes [goodes], and softe and tender to hem
self, and hij desireden forto ben honoured, &
þorouȝ her gyle hij drawȝen ȝiftes of wydewes, and eke
of þe folk þat heȝ symple. And he seide þat hij weren
liche þe graues þat ben daubed and made faire wipouten, 10
and stunken wipinne. And also he seide, þat hij weren
proude & felle als þe kynde is of þe neddre; for whi her
auncetres slowȝen Goddes prophetes, and als schullen hij
done þe prophetes & þe maistres þat ich schulde senden:
and perfore, he seide, þat al þe vengeance of al þe 15
bloode þat hij hadden yschadde supþe þe tyme of Abel,
schulde be taken of hem self from þat tyme forþwardes.
And þan seide Jesus, pleynande þe cite of Jerusalem:
'Jerusalem, Jerusalem, þat sleest þe prophetes, and stonest
hem þat aren sent to þe, michel haue i willed to haue 20
gedred þi folk, als þe henne doþe her chekens vnder her
wenges, and þou wilt nouȝth. Nou from þis tyme forþ-
wardes be þou in desert, for ich telle þe þat þou ne
schalt neuere see me after þis esterne, er þat þou leue
in me.' 25

§ 91 Hou þat Jhesus praised þe offrynge of þe
pouer womman.

And als Jesus satt and bihelde hou þe folk offreden,
so comen many riche men and offreden mychel,
and þere com a pouer womman, a widewe, and
offrede a ferþing. And Jesus cleped his deciples,
and seide hem þat þilk pouere widewe hadde 30
offred more þan þai vehone hadden done. For
alle þe oþer hadden mychel yoffred, for þat hij

hadden mychel; and sche hadd offred more, for sche hadde offred al pat sche hadde to libben by.

§ 92 Hou Jesus ansuered to þe payens pat wolden speke to hym.

* **W**ijþ pat comen þe payens, pat weren at þe fest, [to] seint Phelip, and seiden pat hij wolden gladlich seen Jesu. And Phelipp it tolde to seint Andrew, and þan hij zeden to gedre and tolden it Jesu. And Jesus hem seide pat þe tyme was comen pat he schulde be wijþ þe payens. For also, he seide, it ferde of hym als
 5 it ferde by þe whete, pat siþen pat it is sownen it ne multipliēþ nouȝth til pat it be al rype; and ȝif it be rype & moyst in þe erþe, þan multipliēþ it wel & bereþ mychel fruytt. 'And also it is of me. & so is it of my meynne, pat who so louēþ his lyf in þis werlde aȝeins me,
 15 he schal forlesen his lyf; and who so hateþ it for me, he schal it fynden. And who so seruēþ me, folowe me: and where pat ich am, þere is my seruauȝt. And who so seruēþ me, my fader schal him honoure.' And siþen seide Jesus pat he was mychel tourmented, and bisouȝth
 20 his fader pat he schulde hym sauē from þat tyme forþwardes. 'Fader,' he seide, 'honoure þi name.' And þo com a voice from heuene and seide: 'Jch honoure it, and schal honoure it anoper tyme.' And þan seiden summe pat it was þonder: and summe seiden pat þe angel hadde
 25 yspoken to hym. And þo seide Jesus, pat þilk voice nas nouȝth comen for hym, ac it was comen for hem. And he seide, ȝif he were done vpon [þ]e roode, he schulde drawe al þe werlde to hym. And þan ansuereden þe folk & seiden, pat þe lawȝe seide pat Crist schulde libben
 30 euermore wijþ outen ende: and askeden hym what he seide pat he schulde be crucified, ȝif he were Crist. And þan seide Jesus hem, pat hij hadden hym deliuered to hem, and hij zeden forþ also longe als þai hadden liȝth. And þan leueden many of þe princes in Jesu, ac hij ne

*[p. 32, col. 1.]

4. [to]: of.

27. [þ]: re.

dursten nouȝth schewen it for þe Phariseus, leste hij ne weren done out of her synagoge—for þat hij loueden more þe blisse of þe folk þan of God. And þan seide Jesus: 'Who so leueþ on me, he leueþ in hym þat me sent; and who so despiseþ me, j ne schal nouȝth dampne 5 hym now, bot my techyng schal juggen hym at þe dome.' And whan Jesus hadd þus yseide, þan went he fram hem and hidde hym, þat hij ne wisten where he bicom.

§ 93 Hou Jhesus warned his deciples priuelich of þe dest[r]uccoun of þe temple, & tauȝtte hem hou pai schulden atiren hem aȝeins þe juggement with foure wise wordes.

And als he went out of þe temple, so cōmen his deciples and scheweden hym how he was riche & 10 goode & strong. And Jesus hem ansuered and seide þat [þ]e tyme schulde come þat hij schulden so be destrued þat o ston schulde nouȝth ligge on anoper. And siþe als he satt vpon þe mount of Oliuete, aȝeins þe temple, þan askeden seint Petre 15 and *seint James and seint John & seint Andrew, whan it schulde be, and what tokens schulden comen tofore þat destruccioun, and tofore þe juggement. & þo ansuered Jesus þem and seide, þat many fals prophetes schulden come, and hunger, and erþe dyne, and tempestes, & 20 werres; þat hij schulden be bitraisted, & nomen, & slayn, and þe Jewes alle destrued, and þe cristendom preched ouer al þe werld. And siþen he tolde hem of þe toknes þat schulden come tofore þe day of iuggement: and seide hem þat þe sonne schulde bicom riȝth derk, 25 and þe mone schulde wiþdrawen his liȝth, & þe sterres schulden falle fram heuene, and þe vertues of heuene schulden be stired, and þe folk in erþe schulden falle adoun for drede of þe gretnesse of þe see and of þe floode. 'And þan schal þe croice aperen in þe firmament, 30 & þan schullen hij seen me comen wiþ mychel drede and

* [p. 82,
col. 2.]

12. [þ]e: *re*.
21. *nomen*] *noomen*.

15. [þan] and þan.
31. *me*] *men*.

wip gret blisse, and þan j schal sende myne aungels wip
 gret soun and gret cry, and hij schullen gedre alle þat
 bep ychosen þorouȝ out all þe werlde. And whan 3e
 schulleþ se all þise werkes bigynnen, bep þan bolde, for
 5 þan schal come ȝoure saluacioun: bot þe day ne þe tyme
 ne wott none aungel. Arst schullen þe folk be nomen, als
 hij weren in Noes tyme. And for pi ne chargeþ nouȝth
 ȝoure hertes wip glotonye, ne wip dronkennesse, ne wip
 coueitise of þe werlde: bot wakeþ & honouereþ alway,
 10 þat [3e] ben digne toforne me.' And siþen seide Jesus
 hem foure wordes. Þe first worde was [of] alle þe
 seruauȝtþ þat abiden her lorde and waken, ne come he
 neuere so late. Þat oper worde was þ[at] of a man þat
 dredd hym of a þef, hou þat he schulde wake and keepe
 15 hym fram þe þef. Þe þridde worde was of ten maydens
 þat ȝeden aȝeins a bryde & a bridegoome: and þe fyue
 maydens were foreclosed, for þat hij neren nouȝth redy
 aȝeines þe brides þat weren yspoused. Þe fierþe worde
 was of a man þat went fer in pilgrymage, and bitooke
 20 alle his goodes to his seruauȝtþ: to on of hem fyue
 besauntes, and to þat oper tueye besauntes, and to þe
 þridde holelich a besaunt. And at his comynge aȝein he
 rewarded hem heizelich, þe tweie þat hadden his goodes
 he dubbed it hem; and þe þridde he dude done in
 25 prisoun, for þat he ne had noping ywonnen hym. And
 siþen tolde Jesus to hem þe fourme and þe manere of þe
 juggement. And whan it come of þe juggement of þe
 mageste, þan schulden al þe folk ben assembled to gedre
 *toforne hym, & he schulde disseueren hem a sundre, as
 30 þe scheperd doþe his scheep fram þe gott. And his
 scheep he schulde done hem to stonde on his riȝth half,
 [&] for þe werkes of pyte þat hij duden for hise, he
 schulde hem clepen in to his faders blisse; and þo on þe
 left half, for þai ne duden no werkes of pyte to hise, he
 35 schold hem dryue wip þe fendes in to pyne wip outen
 ende.

*[p. 83,
 col. 1.]

4. *se sep.*

10. [3e] Cf. *Lc.* xxi, 36.

§ 94 Hou pat Judas bispake pe tresoun vpon
 pe † wedenysday tofore.

Whan Jesus hadde seide alle þise þinges to his
 deciples, þan tolde he hem pat he scholde þe
 þridde day after þan, azeins þe feste of ester, be
 deliuered to be done on roode. And þo gedreden
 þe princes, & þe maistres, þe preestes, & þe 5
 elde men of þe lawze, in þe bisschopes court,
 pat was ycleped Cayphas; for pat Jesus hadde
 seide þe tiwesday nexte toforne, pat hij ne schuld seen
 hym nomore er pat hij leueden in hym. And þus hij
 zeden and conseileden hem hou pat hij myzttten bitrayen 10
 Jesu, and sleen hym. And þo seiden hij, pat it were
 nouzth goode forto done *perwhiles* pat þe feste lasted, pat
 þe folk ne grucched it nouzth, ne defended. And þo
 herde Judas tellen pat hij weren assembled to gedre, and
 went hym to hem, & asked hem what hij wolden ziuen 15
 hym, & he schulde bitaken hem Jesu pryuelich pat þe
 folk ne wisten it nouzth. And hij weren þo alle gladde,
 & biheten hym pritty pens: and he bihett þem hym.
 And fram pat tyme forþwardes he aspiet hou he
 myzth bitraye Jesu, and bitaken hym to hem priuelich, 20
 pat þe folk ne wisten it nouzth. For whi, alle þe þre
 dayes toforne hadde Jesus ytauзth þe folk in þe temple
 fram morowe til eue, & fram eue til morowe. And vpon
 þe nyзth he went hym vpon þe mount of Olyuete, & þe
 folk vpon þe morowe comen in to þe temple forto heren 25
 hym. And *per* passed Jesus forþ þe wedenesday & þe
 þursday.

† þe] þee.

§ 95 Here bigynneþ þe sexte meditacioun vpon þe friday. Hou þat Jesus hym bare in his passioun fram þe tyme of complyn tyl þat it were morowe.

þe þursday at euen bigan þe feste of ester, & euerilch man schulde sacrificise hym self a lombe. And þo comen Jesus deciples to hym, & askeden hym where þat he wolde his pask holden, & where þat hij schulden greiþen þe lombe. And 5 Jesus seide to seint Petre & to seint John þat hij schulden wende in to þe citee, & folowen a man þat hij schulden meeten, berande a pott ful of watre: and þere *hij seizen hym entren, hij schulden asken to 10 hym & to his deciples, and it schulde be to hem ygraunted also swiþe. And hij wenten forþ & founden righth als Jesus hem hadde yseide, & greiþeden þe lombe in a gret soleer, þat þe hostesse hem hadde deliuered al redy dighth. And þo whan euensonge tyme com, so com Jesus wiþ his 15 deciples, and sette hym to þe sopere wiþ hem, and helde þat pask forþ [er þat] he was peyned. And siþen, als he satt & ete, he name þe coupe wiþ wyne and blissed it, & 3alde graces to his fader, and drank, and heete hem, & hadde parten it amonges hem. And siþen he seide 20 þat on of hem schulde bitrayen hym. And hij bygonnen euerilchonc, & ilche man for hym self, to aske which it were. And Jesus hem ansuered and seide, þat it was on of hem þat ete of his dische. And he seide þat hym were bettere þat he hadde neuere ben borne. And siþen 25 houseled Jesus hem wiþ his flesche and wiþ his bloode, and hadde hem þat hij schulden sacrificien brede [&] wyne, in remembraunce of his passioun. And þo bigonnen hij forto stryuen amonges hem, which schulde be moist maister and heigest. And Jesus seide þat it ne schulde nouȝth 30 be amonges hem as among þe lewed folk: for þe eldest schulde be als þe ȝongest, and þe most of hem als þe loweest of hem. & als hij hadden ydwelled wiþ hym in

*[p. 33,
col. 2.]

16. [er þat]: *als*. Cf. *Lc.* xxii, 16.

26. [&]: *in*.

his temptaciouns, also, he seide, hij schulden be wip hym
 in þe blisse, and regne wip his fader. And þo seide
 Jesus to seint Peter, þat þe fende hadde asked God, his
 fader, þat he myȝth tempten hem & clenzen hem as whete
 whan men wyneweþ it. And he hadde bisouȝth for hym, 5
 þat his treuþe ne fayled nouȝth. 'And þou,' he seide,
 'sum tyme turne aȝein, and conforte þi breperen.' And
 þan seide seint Petre, þat he was redy to go wip hym in
 his passioun, and to be wip hym in prisoun, and forto
 suffre deþ. And Jesus hym ansuered and seide þat þe 10
 cok ne schulde nouȝth crowen ones, er þat he hadde for-
 saken hym pries. And þo asked Jesus hem ȝif any þing
 hem hadde yfailed þo þat he sent hem wip outhen sachel,
 wip outhen scrippe, wip outhen schoynge. And hij seiden
 all, Nay, hem ne failed noping. And þo bad Jesus hem 15
 þat who so hadde sachel oþer scrippe, þat he schulde it
 selle, and biggen hem swerdes; and who so hadde none,
 selle his kirtel, and bugge hym a sweerd pere wip. For
 þe scripture of his passioun, he seide, bihoue nedes be
 fulfilled. And his deciples ansuereden þat hij hadden 20
 tweie swerdes. And Jesus seide þat pere were *ynowe.
 And þo arose Jesus vp and dude of his clopes, and gyrde
 hym wip a towayle, and dude watere in a bacyne, and
 sette hym on knees, & bigan to wasschen her feete &
 forto wipen hem. And whan he com to seint Petre, he 25
 seide þat he ne schulde nouȝth wasschen his feete. And
 Jesus hym seide, bot he dude, he ne schulde haue no part
 in heuene wip hym. And þo ansuered Petre & seide:
 'Lorde, nouȝth onelich wasche my feete, bot al þe body
 and þe heued.' And Jesus hym seide: 'Who þat is 30
 baped, ne hap no myster for to be waschen, bot onelich
 his feete. And ȝe beþ now elene,' he seide, 'bot nouȝth
 alle: and þat schal be seene.' And þo whan Jesus hadd
 wasschen her feete, he name his clopes, and ȝede and
 sette hym efte to þe sopeer, and tolde hem þat he it 35
 hadde done to ȝinen hem ensample, þat ȝlchone so schulde
 done to oþer. And þo bicom Jesus sorouȝful, and seide
 þat on of hem schulde bitrayen hym. And vchone so

* [p. 34,
col. 1.]

- loked on oper, and askeden & pouztten w[h]o [i]t myȝth be.
 And wiþ þat seint J[ohn] ewangeliste pilk tyme lened hym
 to Jesu, and leide his heued in his barme. And seint
 Petre made a signe to J[ohn], þat he schulde tellen who
 5 it were. And [he] bigan to bowȝe doune to Jesus
 breest, and asked hym who it was. And Jesus hym
 ansuered and seide, þat it was he þat he schulde ȝiue a
 soppe of brede: and tooke a soppe of brede & ȝaf it to
 Judas. And als swiþe þe fende entred wiþ inne hym.
 10 And Jesus badde hym do swiþe þat he schulde done.
 And pere nyste noman whi þat he seide so: ac summe of
 hem wenden for þat he hadde pens, that Jesus heet hym
 þat he schulde biggen hem þat hij hadden myster of to
 þat feste; oþer þat he schulde ȝiue sum þing to þe pouer.
 15 And as suiþe as he hadde resceyued þat morsel, he went
 hym out. And þan seide Jesus þat he was mychel
 honoured & schulde departen. And also he seide: 'Ich
 ȝou telle, þe Jewes schullen me seek, and hij schullen
 nouȝth mowe comen to me. And als to myne sones, j
 20 saie to ȝou. Ac ich schal ȝou ȝiue a newe comaundement,
 þat euerileh loue oper of ȝou, als j haue ȝou loued:
 and so schullen men knowen ȝou þat ȝe beþ myne
 deciples, ȝif vchone of ȝou loue oper.' And þan asked
 hym seint Petre, whider he schulde gon? And Jesus
 25 hym ansuered, þat he ne myȝth nouȝth þan folowen
 hym, ac he schulde hym folowe anoþer tyme. And þan
 asked he hym whi þat he myȝth nouȝth folowe hym, and
 seide þat he wolde ȝiue his lyf for hym. And Jesus hym
 seide þat he schulde forsake hym þries er *þe cok krew.
 30 And þan bigan Jesus to conforten hem, and ansuered
 hem of al þat hij wolden hym asken. And he bigan
 to warnen hem of þe paynes & þe persecuciouns þat þai
 schulden suffren for hym. And he badde hem þat hij
 schulden comen eftsones to hym; and bihett hem þe
 35 Holy Gost, þat schulde he[m] ȝiue power & wytt, and
 counforte hem in al manere þing þat hij hadden of
 myster. And siþen seide Jesus hem, þat þe tyme was

* [p. 34,
col. 2.]

1. w[h]o [i]t; wott.

23-24. 4. J[ohn]: Jesu. Cf. Joh. xiii,

17. And] In MS. there is a blank of nine-tenths of
 an inch between departen and And.

19. als] als as.

comen þat hij schulden hym forsaken and fleizen a way,
 & leten hym al one. And sipen he lyfted vp his eizen
 toward þe heuene, and bitauzte þem God his fader, and
 bisouzth for hem, & for alle þo þat leueden in hym
 þorouȝ her *prechyng*e, þat hij weren alle one in hym, and 5
 þat his fader loued hem als hym self, and þat he brouȝth
 hem to his blisse *pere* he schulde ben hym self, and þat
 hij myȝtten hym seen & knowen wiȝ outen ende.

§ 96 Hou þat Jesus hym bare fram euensong
 tyme til it were on þe morowe.

And whan hij hadden yseide her graces, hij
 arisen and wenten hem forþ out of þe citee 10
 vn to þe mounte of Olyuete. And Jesus hem
 tolde þat in þilk selue nyȝth hij schulden hym
 alle forsaken, for it was so write toforne hande
 in þe *prophecie*. Ac after, he seide, þat he
 were risen fram deþ to lyue, he schulde apere 15
 to hem, & hij schulden hym seen in Galilee. And
 þo ansuered seint Petre hym, þat he ne schulde neuer
 hym forsaken, þeiȝ alle þe *oper* hym forsoken. And
 Jesus hym ansuered and seide, þat he schulde hym for-
 saken þries þat ilk nyȝth, er þe cok hadde yerowe twies. 20
 And seint Petre seide, it ne schulde nouȝth so be, þeiȝ al
 schulde he deye wiȝ hym. And so þan seiden alle þe
opere. And þo went Jesus wiȝ his deciples ouer þe
 water of Cedron in to a toun þat hiȝth Gessemany, and
 entred *pere* in to a ȝerde *pere*, as he was ywoned to 25
 assemblen his deciples. And Judas wȝt wel þe stede
 and þe vsage. And þan badde Jesus his deciples þat hij
 schulde abiden hym *pere*, forto þat he hadde honoured his
 fader. And he name seint Petre & seint James & seint
 John, and went hym forþ, & bicom dredeful and sory. 30
 And he tolde hem þat he was sorouȝful riȝth al to þe deþ,
 & badde hem þat hij schulden [abiden] hym *pere* and
 waken wiȝ hym, & praien þat hij ne fellen nouȝth in
 fondyng of þe fende. And Jesus went hym hastilich
 fram hem a stoncs cast, and fel on knees to þe erþe, and 35

bisou3th to his fader 3if þat it were his wille, þat he schulde hym hynyme þat passioun. *And wip þat com an aungel from heuene forto conforten hym. And Jesus in pilk anguisch honourede wel þe lenger: and þe swet ran
5 a doune to þe erpe of his body als drops of blode. And whan he com a3ein to his deciples, he fonde þem alle slepeande for-weryed. And Jesus hem seide: 'Awakeþ, & praieþ' þat hij ne entred nou3th in to temptacioun, ne fondynge of þe fende. And sipen he turned a3ein, &
10 bisou3th his fader þat he dude his wille. And þo eft sonen, whan he com a3ein to hem, he fonde hem slepeande. And hij nysten non of hem what hij my3tten hym ansueren. And he left hem þo, and went a3ein als he hadde ydo tofore hande. And sipen he com a3ein to hem,
15 & seide hem þat hij hadden ysleped ynou3, and þat hij arisen & 3eden forþ wip hym. And he tolde hem þat his tretour was nei3 honde. And wip þat com Judas wip an hepp of kny3ttes paens, and wip sergeaunt3, & wip princes, & þe Phariseus & þe maisters hadden ytaken wip hem
20 men wip armes and wip launces and wip torches, forto taken Jesu. And Judas hem badde þat hij schulden taken hym þat he kissed. And Jesus þo went a3eins hem, and asked hem wham hij sou3tten. And hij ansuereden: 'Jesu of Nazareth.' And Jesus hem seide
25 þat it was hym self. And hij þo wenten a3ein, and fellen adoun to þe erpe. And Jesus went hym eft sonen to hem, and asked hem wham hij sou3tten. And hij seiden: 'Jesu of Nazareth.' And he seide hem: 'Ne tolde ich 3ou, þat ich it was? And 3if 3e secheþ me, leteþ þe oper
30 gon quyt of harme.' Now was Judas wip hem þo, and com to Jesu, and gan hym kyssen. And Jesus hym seide: 'Frende, wharto artow comen me forto bitraye, Judas, wip pi kyssynge?' And þo com þe conestable, and þe kny3ttes, and þe sergeaunt3 of þe Jewes, and
35 tooken Jesu and heelden hym. And his deciples askeden hym 3if hij schulden smyten wip swerdes. And seint Petre drou3 his swerd, and smott a sergeaunt þat was wip þe bisschopp, þat hi3th Malchus, his ri3th ere of. And

*[p. 35, col. 1.]

1. þat] above the line. 21. Judas] *udu* written on erasure.

Jesus þo badde hem abide, and bad seint Petre þat he
 dude his swerde jn : for who so smott more wip sweerd,
 wip sweerd schulde dye. 'Ne leue 3e nou3th,' he seide,
 'þat ich my3th bidde my fader of help, and he wolde sende
 me more þan twelue legions of angels? Bot it bihouep 5
 þat þe scripture be fulfilled.' And þo touched Jesus þe
 sergeaunt3 ere, and it was al hole. And þo bounden þe
 kni3ttes Jesu, and hise deciples fledden alle away saue a
 3onge man hym folowed, ywounde onelich in a linnen
 cloþ. & þe Jewes hym gonnen *to holden, and he lefte þe 10
 cloþ, & fledde away al naked. And þo vpbraided Jesus
 hem þat hij weren ycomen wip armes by ny3ttes tyme, for
 to taken hym als þei3 he were a peef. And þo ladden hij
 Jesu to Annas hous, þat hadde þe bisschopes dougter
 Cayphas þat ilk 3ere ywedded. And seint Petre & seint 15
 John 3eden fer bihynde, forto seen þe ende þere of. And
 þo hij comen to Annas house, seint John entred jn as a
 man þat was knowen of þe meynee, and seint Petre
 stooode wip outen. And seint John bisou3th þe portere
 forto leten jn seint Petre. And þe porter lete hym. And 20
 þe sergeaunt3 al ny3th maden a gret fyre a mydde þe
 floore, and seten abouten and warneden hem, for it was
 gret colde. And fel so þat seint Peter and hij stoden
 aboute þe fyre, & þere com þe portere to hym, and seide
 þat he hadde yben wip Jesu. And Petre seide 'Nay,' 25
 toforne hem alle, and seide þat he ne knewe hym nou3th,
 and wolde haue gon away. And þe cok bigan to crowe.
 And þo com a womman and avised hir of seint Petre,
 and seide to hem þat stoden aboute þat he hadde ben wip
 Jesu. And after þat com a sergeaunt, & seide þat he 30
 was on of Jesus deciples. And þe opere seiden þat it was
 sop. And seint Petre bigan to swere þat he was non of
 hem. And sipen afterwardes so com anoper sergeaunt &
 seide þat he was on of þe deciples of Jesu ; and þat semed
 wel for he was man of Galilee. And þe oper seiden þat 35
 word my3th wel be sop. And þan seide his cosyn whas
 ere he had smyten of, þat he hadde seen hym in þe
 gardyne wip Jesu, þere he was nomen. And þo bigan
 Petre to sweren, & to cursen alle þo þat euer wip Jesu
 weren, and all þat hym euere knewen. And wip þat, als 40

• [p. 35,
col. 2.]

- pe worde was in his moup, pe cok bigan to crowen. And
 Jesus hym wiþturned & biheld Petre. And þo biþouȝth
 Petre hym of þe wordes þat Jesus hadde hym yseide
 tofore hande. And þe *oper* leten hym go: and Petre
 5 went hym out, and bigan to wepe wel sore and tenderlich.
 And þo als Jesus stode tofore Annas, hij askeden hym
 of his deciples and of his techynge. And he ansuered &
 seide þat his techynge was nouȝth of felonye in *priuete*,
 bot al a loude tofore þe folk þere he preched in þe temple.
 10 And on of hem ȝaf hym a buffet vnder þe ere, and asked
 hym ȝif he schulde so answere þe bisshopp. And Jesus
 hym ansuered and badde ȝif he hadde ouȝth mysseide, þat
 he schulde telle hym where of; and ȝif he ne *couþe telle
 whereof, þat he smott hym nomore. And þo souȝtten hij
 15 fals witnesse vpe Jesu, forto done hym to þe dep. And
 þo comen summe and saiden vpon hym, þat he hadde
 seide þat he wolde destruen Goddes temple and maken it
 hole aȝein wipinne þre dayes; and summe of hem seiden
oper wyse, and ne acordenen nouȝt. And many *opere*
 20 fals witnesses hij beren vpon hym, ac hij ne myȝtten
 noping acorden. And þo aros vp þe bisschopp, and asked
 Jesus wharfore þat he ne ansuered nouȝth to hem þat
 beren witnesse aȝeins hym. And Jesus stode & ne
 ansuered nouȝth. And þo coniured he hym þat he
 25 schulde hem tellen ȝif he were Crist, Goddes son. And
 Jesus hem seide þat he it was, and þat hij schulden seen
 hym come in þe blisse of God at þe juggement of al þe
 werlde. And þo bigan þe bisschop to renden his clopes;
 and seide þat Jesus hadde mysseid, and þat hij ne hadden
 30 no myster nomore of wytnessynge, for whi hij it hadden
 alle yherd. And he asked hem what hem þouȝth best to
 done. And hij ansuereden alle þat he was worþi þe dep.
 And þo bigonnen hij [p]at helden Jesu forto cracchen
 hym, and forto scornen hym, and hidden his eizen, and
 35 smyten hym vnder þe ere and in þe nekke, and beden
 hym ȝif þat he were Crist þat he schulde a-rede who it
 was þat hym smott. And many *oper* schames hij seiden
 hym.

16. *hadde*] above the line.

26. *it*] above the line.

* [p. 36,
col. 1.]

§ 97 Hou Jesus bare hym fram morouze tyl
 pat it was vnderne.

Afterwardes sent Annas Jesu to Cayphas þe biss-
 chopp. And as swiþe atte morowe assembleden
 alle þe maistres, and þe preestes, and þe eldeste of
 þe lawze in þe cuntree, and token her conseil hou
 hij myzttē bryngen hym to þe deþ. And hij 5
 brouzttē Jesu amonges hem to þe conseil, and
 baden hym sayen hem 3if he were Crist. And
 Jesus ansuered & seide: '3if ich 3ou telle, 3e ne leue me
 nouzth; and 3if ich aske 3ou ouzth, 3e ne ansuere me
 nouzth, ne 3e ne schullen leten me gon. Ac ich schal be 10
 fram þis tyme forþwarde on þe rizth half God my fader.'
 'þan seistou,' hij seiden, 'pat þou arte Crist, Goddes son?'
 'So seggeþ 3e,' seide Jesus. 'Wharto,' seiden hij, 'desiren
 we wytnesse? We it habben yherdd of his owene mouþ.'
 And þo arisen hij vp euerilchone, and bonden Jesu, and 15
 ladden hym to Pylate, þat was maister & baily of þe
 poeple and justise vnder Cesar. And weren payens. &
 hij bitauzttē hym Jesu, ac hij ne entreden nouzth in to
 Pilates hous, for hij wolden ben clene, þat hij myzttē at
 euene eten of þe lombe paschal. And þo went Pilate out 20
 to hem, & asked hem of what þing þat hij biwrieden Jesu.
 & hij seiden þat hij hadden founden hym techande &
 defendende þe *folk, þat hij ne 3eue no trewage to Cesar:
 and he seiþ þat he is God & kyng. And þo comaunded
 Pylate þat hij schulden juggen hym hem seluen, vpe þe 25
 vsage of her lawze. And hij ansuereden þat hem ne fel
 nouzth to do noman to þe deþ. And þo entred Pylate in
 to an hous þere he 3af juggement, and dude clepe forþ
 Jesu. And Judas, whan he seiþe þat þe Jewes hadden
 jugged Jesu to þe deþ, he 3ede & brouzth þe pritti pens 30
 þe which þe preestes hadden hym 3ouen, and profred it
 hem vp, and seide þat he hadde ysynned in þat þat he
 hadde bitrayed þat goode man. And hij ansuereden þat he
 seiþe wel his owene dede, for it ne was nozt to hem. And
 Judas hem cast þe syluer in þe temple, and went hym 35

* [p. 96,
 col. 2.]

forþ, and henge hym self on a nelren tree : and his wombe
al toclef, and alle hise guttes fellen down at his feete.
And þo nomen þe preestes þe pens, & seiden þat hij ne
weren nouȝth worþi forto done wip þe opere offrendes ;
5 bot þorouȝ her commune conseil hij wolden biggen þerwip
a potters londe, forto buryen jnne vncoupe bodies þat
weren dede. And sipen forþwardes it was þus profecied.

§ 98 Hou Jesus bare hym fram vnderne tyl it
was tyme of midday.

10 **P**o stooðe Jesus tofore Pylate, and he asked hym
ȝif he were kyng of Jewes. And Jesus hym
ansuered and seide þat his kyngdom nas nouȝth
in þis werlde. 'Ac ich com,' he seide, 'forto
bere witnessyng of soþenesse.' And þo asked
Pylate hym what was soþenesse. And as swipe
Pylate went out to þe Jewes, and seide hem þat
15 he ne fonde non enchesoun in hym, þorouȝ what þat he
schulde hym dampne. And þe Jewes euerichon bigonnen
hym to wryen of many þinges. Bot Jesus hem ansuered
nouȝth, ne Pilate neiper ; þorouȝ what he hadde gret
merueile. And þe Jewes seiden þan þat he hadde
20 trobeled al þe folk, and chaunged a[ll] fram þe boroghe
of Galilee in to Jerusalem. And whan Pilate herde
Galilee, he asked þan ȝif þe man were Galalien. & whan
þat he knew þat he was of þe power of Heroudes, he
sent hym aȝein to Heroudes ; for he was by þo dayes
25 in Jerusalem. And whan Heroudes seiȝ Jesu he hadde
gret ioye, for he hadd gret desire to haue seen of his
myracles. And he asked hym many þinges. Bot Jesus
ne ansuered no woorde. And þo despised Heroude Jesu,
and al his meynne, and cladde hym in a white cloþ as
30 he hadde ben a foole, and sent hym aȝein to Pilate. And
þan hij weren acorded, Heroudes and Pylate, þat ȝore
hadden ben enemyes. *And þo assembled Pilate þe
prynces and þe maisters and alle þe folk, and seide þat
sipen he ne Heroudes ne myȝȝten fynde non onchesoun
35 in hym, he wolde hym chastise and lete hym go stille.

*[p. 37,
col. 1.]

& wip pat al pe folk bisouztten Pylate pat he schulde
 deliueren hem a man pat were dampnable, als he was
 ywoned to do euerilch zere for pe honoure of pe feste.
 And Pilate hem asked wheper hij hadden leuer Jesu,
 oiper Barraban pat was peef, and for pifte and for man- 5
 s[l]auztire pat he hadde done in pe cite was nomen and
 done in prisoun. And pe folk, porouȝ hestes of pe
 prynces and of pe maisters, chosen Barraban. And po
 asked Pilate hem what he schulde done wip Jesu, for he
 ne fonde none enchesoun forto dampnen hym. And pe 10
 Jewes crieden wip heize voice pat he schulde hym done
 on rode, and ne blonnen nouȝth of cryeng. And po
 comaunded Pilate Jesu forto be scourged. And his
 kniȝttes cladden hym in purple, and lappeden hym in
 a mantel of scarlett, and seten a gerlande of þornes vpon 15
 his heued in stede of coroune, and tooken hym a zerde
 in his honde, and kneleden adoun toforne hym and
 gretten hym as a kyng, and scraccheden hym amyddes
 pe face, and smyten hy[m] alle vnder pe ere, and token
 pe zerde and smyten hym vpon pe heued. And po 20
 ladde Pilate hym also cladde and crowned vn to pe
 Jewes, and seide to hem: 'Loo! Here ȝoure kyng.'
 And po crieden hij alle wip o voice pat he dude hym
 on roode. And Pilate hem badde pat hij schulden
 hym take & done hym on croyce, for he ne fonde non 25
 enchesoun wip hym. And po ansuereden pe Jewes, vpe
 pe vsage of her lawȝe he schulde be done to pe dep,
 for pat he made hym Goddes son. And whan Pilate
 herde pat, he dredd hym mychel pe more, and com
 eft sones to Jesu & asked hym whennes he was. And 30
 Jesus ne ansuered hym nomore. 'What!' seide Pilate,
 'Whi ne ansuerestou me? Ne wostou nouȝth wel pat
 ich haue power to lete pe go quytt, oiper forto done pe
 on pe croice?' And po seide Jesus pat he ne hadde no
 power of hym, but it were hym ȝouen of heizer þan 35
 he was. And pe Jewes bigonnen to crye pat ȝif he lete
 hym go quyte, he ne scholde nouȝth be Cesars frende,
 for pat he hadde ymade hym kyng al aȝeines pe will of
 Cesar. And po ledde Pilate Jesu in to a commune place
 forto juggen hym, & seide to pe Jewes: 'Loo! Here 40

3oure kyng.' And þo crieden hij alle, pat he scholde done hym on roode. And Pilate hem asked 3if he schulde done her *kyng on roode. And þe Jewes ansuereden and seiden pat hij ne hadden no kyng bot Cesar. And wip 5 pat ilk woord sent Pilates wyf to hym, and badde pat he ne scholde entermete hym nomore of Jesu, for whi, sche seide pat sche hadde gretlich ben ytrauailed in a visioun for Jesu pat day self. And Pilate name þo watere, and wesch his handes þere toforne al þe folk, 10 and seide: 'Jch am clene of þe bloode of þis riȝthwise man. Þis see 3e wel.' And hij ansuereden alle: 'His bloode on vs and oure childer falle.' And þo lete hem Pilate Barraban, and tooke hem Jesu for to scourgen al to hir owene wille, and þat hij schulden hym done on 15 roode. And þe heþen knyzttes nomen hym and ledde hym wipinne þe court, and assembleden abouten hym al þe compaignye of fyue hundreþ kniȝttes, and maden hym in a kynges wise als hij hadden toforne honde, and louzen hym to scorne, and kneleden toforne hym, and 20 gretten in scorne als a kyng, and craccheden hym amyddes þe visage, and smyten hym vpon þe heued wip þe 3erde. And sipen hij vneladden Jesu of þe purple, and cladden hym wip his owene cloþes, and leiden þe croice vpon his owene schuldren, and ledde hym out of þe citee, and 25 tweie opere pat weren ydampned wip hym. And als hij 3eden forþ, so com þere a straunge man by þe waye passande, pat hiȝth Simonde leprous. And þe Jewes maden hym wip strengþe to take þe croice, and beren it vpon his bak after Jesu. And þo folowed hym gret 30 prees of folk, and many wymmen pat pleynedden Jesu and waymenteden his dep. And Jesus hym wipturned and badde hem nouȝth wepen for hym, bot for þe vengeau[n]ce pat þe folk hadde deserued, and for þe vengeaunce pat schulde fallen vpon hem.

*[p. 7,
col. 2.]

§ 99 Hou Jhesus bare hym fram þe midday
 tyl þe none.

And whan hij comen vpon þe mount of Caluarie, þan strepten hij Jesu, and maden hym al naked, and duden hym vpon þe croice. And Jesus bisouȝth his fader þat he schulde it hem forȝiue, for hij nysten what hij duden. And þo hij ȝouen 5 him [to] drynk wyne medled wiþ mirre & galle, and setten it to Jesus mouþe; ac he it wolde nouȝth drynke. And þo hengen þe Jewes þat o þeef vpon þat on syde, & þat oper þeef vpon þoper syde. And sipen abouen þe croice dude Pylate write vpon a 10 boorde Ebru, Gru, & Latyne, þat he was Jesus of Nazareth, kyng of Jewes. And þat wrytyng reddeden many Jewes, for þat stede was neiȝ honde þe cite. And hij crieden all to Pylate and seiden: 'Write þat he seide he was kyng *of Jewes, ac nouȝth þat he is kyng of Jewes.' 15 And Pylate hem ansuered þat þilk wordes were ywriten, [&] schulden ben holden stable. And þo tooken þe kniȝttes and parteden Jesus cloþes in foure parties, and leiden lott pere vpon: bot his kirtel hij seiden hij ne wolden nouȝth renden, for it was siwed al hole; ac hij 20 wolden legge lott pere on, who it schulde haue al hole. And sipen hij seten adoune and bihelden hou Jesus moder and seint John and Marie Cleophe and Marie Maudeleyn ȝeden & stoden biside þe croice of Jesu. And þo whan Jesus seiȝ his moder and John, his deciple þat 25 he loued so mychel, stonde pere, Jhesus seide to his moder: 'Womman, loo! Pere pi son.' And sipen he seide to seint John: 'Loo! Pere pi moder.' And from þat tyme forþwardes seint John resceyued hire, and kepte hir als his moder. And þo stoden þe Jewes, and abiden 30 to looke what schulde bifalle, and ȝeden tofore Jesu, and stoden and schoken her heuedes vpon hym, and scorneden hym, and beden hym þat he schulde sauen hym self, ȝif he were Goddes son, and comen adoune of þe croice; and reprocheden hym of þat he hadde yseide þat he schulde 35 destruen Goddes temple and maken it hole aȝein in pree

*[p. 38,
col. 1.]

dayes. And þe prynces & þe maisters and þe eldest
men of þe law^{3e} louzen vpon hym & seiden: 'He hap
oper ysaued, and ne may nouȝth sauen hym self.' And
þo bigonnen hij alle to cryen: 'Ȝif þou be Crist, and
5 riȝthful kyng of Jsrael, come adoun of þe roode tree, and
we schullen leuen in þe. Þou affiest þe in God, now lete
hym saue þe ȝif he wil, for þou seidest þou were Goddes
son.' And also þe kniȝttes scorneden hym, and beden
hym ȝif he were kyng of Jewes þat he schulde sauen
10 hym self. And sipen þat o þeef badd hym ȝif þat he
were Crist, þat he schulde sauen hym self and hem. And
þat oper þeef hym vndername and seide: 'Ne doutestou
nouȝth God. For oure wicked dedes we han deserued
pis vile dep: and Jesus neuer ne dude bot goode.' And
15 þo bisouȝth he Jesu þat he schulde þenchen on hym
whan he come in to his regne. And Jesus hym answered
and seide, þat he schulde þat ilk self day be wip hym in
paradys. And þo fram þe heiȝe midday til þe noone, þe
sunne wipdrowȝe his liȝth, and it bicom als derk as nyȝth
20 ouer al þe londe.

§ 100 Hou Jesus hym bare from [þe noone] to
 þe euensonge tyme.

25 **A**t þe noone tyde cried Jesus wip heiȝe voice and
wepeande 'Hely, Hely,' and seide pis psalme of
þe sautere: '*Deus, Deus meus, respice in me.*'
And þo seiden summe þat stoden þere þat he
cleped Hely, a man þat woned amonges hem in
her baylie. And Jesus, whan he hadde þo fulfilled
al þe scripture pat was yseide þorouȝ *prophecie of
his passioun saue pat it was seide þat he schulde drynke
eysile, and þo seide Jesus þat he hadde prust. And also
30 swiþe lepe vp on, and tooke a sponge, and wette it in
eysile, and bonde ysope þerto vpon a rodde, and putte it
to Jesus mouþe, and badde hym proue what þat were.
And þo beden þe Jewes þat hij schulden duellen and
abide ȝif Hely wolde ouȝth come forto deliueren hym.

1. *maisters*] r above the line.

8. *kniȝttes*] i above the line.

34. *deliueren*] *dé-* repeated.

* [p. 38,
col. 2.]

And Jesus, whan he hadde tasted þe eysel, þan seide he
 pat al þing was fulfilled, and bigan to crye wip-heize voice
 and seide: 'Fader, in to þine hondes j bitake my gost.'
 And wip þat woorde he bowȝed adoune his heued, and
 ȝalde þe gost to God his fader. And wip þat þe veil pat 5
 henge in þe temple tofore þe heize anter tobraste in two
 peces, and þe erpe quaked, and þe stones tobrusten, and
 þe dede men arisen out of her graues. And þo seide
 centurio, pat was conestable ouer an hundreþ kniȝttes, pat
 stode on boþe half forto biholde Jesu, forsoþe pat Jesus 10
 was riȝthful and Goddes son. And alle þe kniȝttes hadden
 grete drede: for whi hij seizen wel pat he dyed wip his
 owene goode wille. And al þe folk pat stoden and seizen
 þise marueiles, knockeden on her breestes as coupable,
 and turneden aȝein in to þe citee. And hise frendes 15
 stoden afer, and þe wymmen pat hadden ysiwed hym
 from Galilee in to Jerusalem, and seizen alle þise þinges
 and puplisshed hem forþ.

§ 101 Hou Jhesus was drawȝen after his deþ.

Sipen comen þe Jewes, for pat hij nolden nouȝth
 pat þe dede bodies hengen on roode so neiȝ þe 20
 citee vpon þe sabate of þe fest of pask. Hij
 comen to Pilate and bisouȝtten hym pat he
 schulde lete breken her þeizes, and leten hem
 done adoune. And þo comen þe kniȝttes and
 breken þe lymes of þe þeues pat hengen bisiden 25
 Jesu; ac Jesus þeizes ne breken hij nouȝth, for hij
 founden hym al stark ded & colde: bot a kniȝth smot
 hym wip a spere to þe hert, & als swipe com out water
 & bloode als þe scripture seide. And sipen po it was
 euensong tyme, com a noble rich baroun, goode & riȝthful, 30
 pat hadde x. kniȝttes to his banere, pat ne hadde nouȝth
 assented to þe conseil & to þe dedes of þe Jewes; for
 he was on of Jesus deciples, pryuelich, for drede of þe
 Jewes. And he entred jn hastilich for þe sabate, and
 com to Pilate and bisouȝth hym pat he ȝeue hym Jesus 35
 body. And now had Pilate gret wonder pat Jesus was so

- suipe ded, *and sent to þe conestable þat hym kepte, &
 bad þat he schulde sende hym bode ȝif Jesus were ded.
 And he ansuered and seide, 'Ȝe forsoþe.' And þo ȝaf
 Pilate Jesus body to Joseph, and Joseph ȝede forþ þo and
 5 took hym adoune. And wip þat com maister Nichodeme,
 þat was arst ycome to Jesu by nyȝttes tyme, and brouȝth
 wip hym mirre and encense and wormode ymedled. And
 Joseph dude bringe a fair newe schete & a clene, and
 dude it pere june: and after took a noþer fair newe schete
 10 fyne and clene, and wonde Jesus body pere june, and þat
 oper al aboue, as riche Jewes were ywoned to ben yleide.
 Now was pere biside pere Jesus was crucified a gardyne,
 and in þat ilk gardyne was made a newe caue in þe roche
 in whiche neuer body hadde arst ben yleide: ac Joseph
 15 it hadde arst ylete make for his owen byhoue. And pere
 june, for þe sabate was neiȝ, hij leiden Jesus body, and
 rolleden a gret ston tofore þe entre of þe sepulchre. And
 now was he late ded. Ac nouȝth for þi þe wymmen
 hadden alway yfolowed, and yseen hou Jesus body was
 20 yburied. And þo hij hadden ydo, hij turneden aȝein in
 to þe cite. And als longe als hij dursten wirchen for þe
 sabat, hij ȝeden and bouȝtten a riche oignement þat is
 ycleped 'aromatha,' and hij atireden her oignement for to
 comen and smeren Jesus body wip al: bot vpon þe sabat
 25 ne duden hij riȝth nouȝth. And vpon þat oper day comen
 þe preestes and þe Phariseus to Pilate, and beden hym
 pinke on þat Jesus hem hadde yseide toforne hande þat
 he schuld rise fram dep to lyue þe þridde day, & bisouȝtten
 hym þat he schulde do looke þe body in þe sepulchre til
 30 þe þridde day, þat his deciples ne comen and stelen his
 body, and seien to þe folk þat he were risen fram dep to
 lyue. And Pilate hem ansuered þat hij schulden gon
 hem self and kepen it als wel þat hij couden. And þe
 kniȝttes wenten forþ yarmed þo, and merkedden þe ston
 35 þat lay toforne þe entree.

*[p. 39,
col. 1.]

§ 102 Hou Jesus aros fram dep to lyue, and areised
many oper dede men wiþ hym.

Upon pe morowe, als erlich as any man myȝth honouren, so wenten pe Maries and bouȝten pe oignement aromatha, forto comen & to smeren Jesus body. And Jesus Crist po wel erlich als pai comen towards pe sepulchre was arisen fram dep to lyue, & many oper dede men, pat comen and scheweden hem in pe citee. And po com a gret erpe dyne, and an aungel com po from heuene and remued pe ston fram pe sepulchre and satte pere on. Now was his loking & his visage als rede as fyre, & hise cloþes als *white as snow. And pe lookers pat kepten pe sepulchre, sone so hij seizen it, weren alle abaischt & fellen adoune for drede, riȝth als pai hadden ben dede. Now hadden pe wymmen als hij ȝeden toward pe sepulchre, asked which opere hem schulden helpe, pat pe ston were went fram pe dore of pe monument. And wiþ pat, als hij lokeden piderwardes, hij seizen pe ston fram pe entre of pe dore yremued.

*[p. 39,
col. 2.]

§ 103 Hou Jesus apered to Marie Maudeleyne pat
was hym dere.

And pe Marie Magdeleyne, also swiþe as sche seiȝ pe ston yremued, sche lep aȝein and tolde to Peter & to John pat Jesus body was ystole away. And pan as swiþe arisen vp Peter & John, and wenten to pe sepulchre. Ac seint John com first to pe sepulchre, ac he ne ȝede nouȝth wiþ jinne: and he kneled adoun, & ne seiȝ nouȝth bot pe scheten pat Jesus hadde ben wounden jinne. And whan seint Peter com, he went hym jn and kneled adoun, and seiȝ pe scheten & pe girdel pat was abouten Jesus body. And po entred seint John and seiȝ also, and trowed pat pe body hadde ben borne away. For hij ne

24. wiþ] above the line.

knewen nouȝth þe scripture pat seide pat it bihoued pat
 Jesus arise fram dep to lyue, & so entren in to his
 blisse. & so hij wenten hom. And þo comen þe wym-
 men towards þe sepulchre in pat gardyne, and seizen an
 5 aungel sitten on þe riȝth half of þe sepulchre, yeladde in
 a white chesible. And hij hadden swiþe gret drede.
 And þe aungel to hem seide: 'Ne haueþ no drede, ac
 witeþ forsopþe pat Jesus is risen fram dep to lyue, als pat
 he ȝou first seide.' And þo badde þe aungel hem þat hij
 10 schulden gon and siggen to Peter & to oþer deciples pat
 Jesus was arisen. And þo stoden tweie aungels bisiden,
 and scheweden hem þe sudari & þe cloþes, & badden hem
 þat hij schulden pink on pat Jesus arst seide vn to hem
 and warned hem hou þat hym bihoued suffre passioun on
 15 þe croice, and dyen, and þe þridde day arise fram dep to
 lyue. And þan bipouȝtten hij hem wel on Jesus wordes.
 And þo bileften þai her karful semblaunt, and zeden forþ
 wiþ gret drede & wiþ gret joye forto tellen forþ to þe
 apostles þise good tipinges. And perwhiles pat þe aungel
 20 schewed hem þise þinges, so was þe Maudeleyn by pat
 oþer half, and com to þe sepulchre and stooðe & weep.
 And þo sche bihælde, and seiȝ tweie aungels in white
 cloþing, pat on sittande at þe heued, & pat oþer at þe
 feete. & hij askeden *hir whi þat sche wepe. And
 25 sche ansuered & seide, for þat hire lorde was borne away
 and sche nyste nere where þat he was leide. And wiþ
 þat þe aungels arisen aȝeins Jesu, þat com & stooðe
 bihynde þe Maudeleyn. And sche wipturned hire, and
 wende he hadde ybe a gardynere. And þo asked Jesus
 30 hir whi sche wepe, & what sche souȝth. 'Sir,' sche
 seide, 'ȝif þat þou haste borne hym away, where þou
 haste hym ileide telle þou me; and ich hym schal take
 wel stille, and beren away wel pryuelich.' And wiþ þat
 sche turned hire towards þe aungels as forto haue summe
 35 confort. And Jesus cleped hire 'Marie.' And þan sche
 knew hym by his voice, and turned hire and fel adoun to
 his feete and seide, 'Ha! Swete sir.' And þo bad Jesus
 hir þat sche schulde goo and suggen to hire breþeren þat

*[p. 40,
col. 1.]

5. of] above the line.

18. forþ] *it* forþ, with *it* deleted.

31. where] *and where*.

he schulde steize vp to his fader and to her fader, and to his God & to her God also.

§ 104 Hou Jesus schewed hym to oper wymmen.

And þo als þe oper wymmen wenten towards þe apostles forto tellen þat þe aungel hadde hem seide, and þe [Maudeleyn] com and zede wip 5 hem, so com Jesus & grette hem. And hij fellen adoun to his feete and honourden hym, and heilseden hym and kiseden his feete. And þo badde Jesus hem þat hij ne schulden haue no drede, ac þat hij schulden gon in to Galilee azeins hym, 10 & pere hij schulden hym see.

§ 105 Hou þe kniȝttes þat kepten þe sepulchre token her conseil what hij myȝtten done.

Per whiles þat þe wymmen wenten to þe apostles, so comen hij þat lokeden þe sepulchre, and wenten in to þe cite & tolden þe prynces and þe preestes al þat hij hadden yseize. And þo hij assemble- 15 den alle þe eldest men of þe folk, and tooken her conseil hou hij myȝtten done, þat þe resureccioun of Jesu nere nouȝth yleued. And þan hij ȝouen gret tresore to þe kniȝttes for þat hij schulden siggen þat Jesus deciples weren ycome, and hadden yborne away 20 his body perwhiles þat hij slepen: and hij hiȝtten hem þat hij schulden maken her pees azeins Pylate, þeiȝ he made hym neuer so wroȝ towards hem. And þe kniȝttes nomen þe tresore, and seiden to þe folk als hij hadden hem ytȝauȝt: and so þai maden þe folk to vnder- 25 stonde from þat day forþward.

§ 106 Hou þe leuedies scheweden þe resureccioun
 of Jesu Crist to his deciples.

5 **W**han þe leuedies comen to þe apostles, hij tolden
 hou hij hadden yseen þe aungels, and hou Jesus
 was risen fram dep to lyue. And hij askeden
 hou *hij hadden it yseye. And hij ansuereden
 summe & seiden hij seizen an aungel syttande,
 and summe seiden hij seizen tweie aungels
 standande: and so ne leueden hij it nouȝth, ac
 helden her wordes as for truffle. And þo com þe Maude-
 leyne wip þe oper Maries pat hadden seene Jesu, and
10 hij founden þe apostles wepyng and weymentyng, and
 hij tolden hem of þat Jesus hem hadde ysent bode.

*[p. 40,
col. 2.]

§ 107 Hou Jesus schewed hym to seint Petre.

15 **A**nd þo seint Petre hadde yherd þat hij hadden
 seen Jesu, he aros vp and wente hym to þe
 sepulchre. And onon riȝttes Jesus schewed hym
 to seint Petre. And þo Petre hym retourned and
 went hym to þe apostles, and seide to hem þat
 weren pere, þat he hadd seen Jesu and þat he
 was arisen fram dep to lyue forso[p]e.

§ 108 Hou Jesus schewed hym to Cleophas & to
 Lucas his felawe, by þe way goande.

20 **N**ou bifel þat a morowen þat day self, after þat þe
 wymmen weren ycomen to þe apostles pat hadden
 yseene þe aungels, and seint Petre & seint John
 weren ycomen aȝein fram þe sepulchre, þo tweie
 deciples pat weren wip Jesu wenten out of þe
 toun of Jerusalem towards a caste[l] pat is cleped
25 Emaus, þat was eiȝtte mile and an half fram
 Jherusalem. And als hij wenten by þe waye, hij
 speken of many pinges pat bitidden of Jesu. And als

18. forso[p]e: forsoue.

24. caste[l]: castes.

hij zeden spekande and pleynande of pe pinges pat
 weren bitidde, so com Jesus onon rizztes ouer-takande
 hem by pe weie : and hij ne coupen nouzth hym knowen.
 And Jesus hem asked of what ping pat hij zeden spekyng,
 and whi hij weren so sorouzful. And po ansuered pat on 5
 pat hizth Cl[e]ophas, and seide pat he hadde merueile
 pat he nyste nouzth of pat ping pat was bitidde at pat
 feste in Jerusalem. And Jesus asked what it was.
 And hij seiden, of Jesu of Nazareth, pat was so noble
 man in God, bope in woorde & in dede, and tofore alle 10
 pe folk : and hou pe prynces and pe preestes hym
 hadden ydampned & done on pe rode. 'And we
 wenden pat he hadde ben Crist and haue ouer comen
 al. And now it is pe pridde day pat it was done. Ac
 [on] of oure wymmen hap made vs afrayed, pat was to 15
 day att morne atte sepulchre, and ne fonde nouzth his
 body, ac seide pat sche sei3 tweie aungels pat seiden
 pat he was alyue. And summe of oure felawes wenten
 pider and founden als pe wymmen seiden. Ac [hym]
 hij ne founden nouzth.' And po seide Jesus : 'A ! 3ee 20
 foles, rekles and mysleuande, pat 3e ne leue nouzth pat
 pe prophetes han seide. Ne bihoued it nouzth pat Jesus
 suffred *passioun, and on pat manere entred in to his
 glorie?' And he bigan to schewen hem porou3 pe law3e
 and porou3 pe prophecie, pat it schulde so bityde. And 25
 afterwardes hij nei3eden towards Emaus. And Jesus hem
 seide pat he wolde wende ferrer pan pat castel. And
 hij maden hym wip strengpe of prayere forto dwelle,
 and hij seiden pat it was nei3 eucne. And Jesus bileued
 wip hem, and entred in to her jn. And als he byleft 30
 wip hem atte sopere he name pe bred, and brake it, and
 blissed it, and 3af it hem. And hij als sone knewen
 hym : and als swipe he vanissed fram hem. And po
 seide pat on to pat oper : 'Panne nas nouzth oure hert
 brennande per whiles he spake wip vs by pe waye, als 35
 we zeden desputende pe scriptures?' And als swipe hij
 arise vp and returneden to Jerusalem, and founden pe
 twelue apostles and oper pat weren wip hem. And hij

* [p. 41,
 col. 1.]

tolden hem þat Jesus was risen fram deþ to lyue for certayne; and also he hadde schewed hym to seint Peter. And hij seiden hem hou Jesus apered to hem in þe waye, and hou þai knewen Jesu by þe bred þat he brak. Bot seint Thomas and þe oper þat seten þare ne leueden it nouȝth: and wiþ þat seint Thomas and oper wenten out, and sp[ek]en þere of hou it myȝth ben.

§ 109

Hou þat Jesus schewed hym to þe ten apostles þat day self.

10 **A**nd onon riȝttes pilk day self atte euensong tyme, whan þe ȝates weren ysperde þere þe deciples weren assembled for þe drede of þe Jewes, and seten and speken hou Jesus hym hadde yschewed vn to summe, so com Jesus and stooode amonges hem and seide: 'Pes be amonges ȝou. Jeh it am.

15 Ne haueþ no drede. And hij weren alle agast, and wenden it hadde ben a gost þat hij seizen þere. And Jesus hem reconforted wel swetelich, and schewed hem his feete and his honden and his syde, and bad hem handlen and loken þat he hadde boþe flesche and bon, and þat ne

20 hadde no goste. And ȝutt for ioie and for gret merueile ne leueden hij nouȝth ȝett þat it was he. And þan asked Jesus hem ȝif hij hadden any mete. And hij scheweden hym a peece of fysch rosted and a litel of hony, and Jesus it name, and ete it toforne hem alle, and ȝaf hem his

25 relief. And þo seide he to hem anoper tyme: 'Pays be wiþ ȝou. Als my fader sent me, also sende ich ȝou.' And whan he had seide so, þo aliztted þe Holy Gost wiþ jnnen hem. And he seide: 'Resceyueþ þe Holy Gost. Þe synnes þat ȝe schullen forȝiuen, schullen be forȝiuen.'

30 And sipen he reherced þe wordes to hem þat he of spake to hem toforne in Galilee, *þat hym bihoued so suffren pyne & passioun, and fulfillen þe prophecies. And afterwarðes he ȝaf hem vnderstondynges of þe holy scripture: and seide þat hem bihoued to preche penaunce ouer al þe

*[p. 41,
col. 2.]

2. hadde] above the line.

werlde in his name, ac fyrst in Jerusalem, for ensample ef
 his passioun and his resureccioun; bot nouȝth for þan þat
 þai helden hem stille in pes in þe cite tyl þat he sent hem
 þe Holy Gost of heuene, þat schulde hem ȝiuen powere
 forto done it. Now nas nouȝth þo seint Thomas wiþ þe 5
 apostles whan Jesus hym schewed to hem, ac whan he
 com to hem hij seiden alle hou Jesus hadde yschewed
 hym. And Thomas ansuered and seide þat he ne schulde
 neuer leuen it, þeiȝ al þat he seiȝ hym, bot ȝif he seiȝ his
 wounde and his honden, and putte his fyngres in his 10
 syde.

§ 110 Hou þat Jesus schewed hym to seint
 Thomas & to all þopere apostles ifere.

At þe eizttenep day weren þe apostles to gedre in
 clos þere hij hadden ybe tofore for drede of þe
 Jewes, and Thomas was wiþ hem. And þo com
 Jesus & stode amonges hem & seide: 'Pays be 15
 amonges ȝou.' And þo seide he to Thomas þat he
 schulde putte his fyngres in his wounde þere þe
 nailes stoden, and in þe syde þere þe spere hym
 stonge; and he badde hym no more be mysleuande.
 And whan he hadde so done, he seide: 'þou art my God 20
 and my Lorde.' 'Ȝe,' seide Jesus, 'Thomas, for þou
 haste it proued, now þefore þou leuest it; ac blissed ben
 hij þat neuere ne proueden, and leuen it stedfastlich.'
 Many oþer tokenes dude Jesus toforne his deciples þat ne
 beþ nouȝth ywriten in þe gospel. And also he schewed 25
 hym sum tyme to fyue hundrep men to gidre.

25. also} also als.

§ 111

Hou Jesus schewed hym to þe elleue
apostles on a mountayne.

5 **S**ijþen comaunded Jesus to þe elleue apostles þat hij
schulden wenden in to Galilee, vpon þe mountayne
pere he was ywoned to prechen hem: and he
schulde comen pider to hem. And þo hij comen
10 þat seizen hym honoureden hym; and summe
weren adradde. And þo com Jesus to hem and
seide þat all þe power in heuene and in erþe hym was
ȝouen. And he comaunded hem þat hij ȝeden ouer al þe
werlde to prechen, and þat hij baptizeden men in name of
þe Fader and þe Son & þe Holy Gost, and þat hij tauȝtten
hem alle þe poyntes þat hij hadden ylerned: and also he
hizth þem þat he schulde be wip hem for euermore in to
þe endynge of þe werlde.

§ 112

Hou Jhesus schewed hym atte see
of Thiberie.

15 * **A**fterwardes schewed Jesus hym to seint Peter and
to seint Thomas and to seint Nathanael and to
seint James and to seint John, his broþer, and to
two opere deciples atte see of Thiberie in þis
manere. Hij wenten al þe nizth and fisscheden
20 and trauaileden and token nouȝth. And vpon þe
morowen stode Jesus vpon hauene, and asked
hem ȝif hij hadden any fysch. And hij seiden 'Nay.'
Nou nysten þai nouȝth þat it was Jesus. And þo badde
Jesus hem leggen þe nette on þe riȝth half, and hij schulden
25 fynde. And hij duden so. And als suiþe was þe nette
so ful þat hij ne miȝtten nouȝth drawȝen it. And þo
seide John to Petre þat it was Jesus þat spak to hem.
And Peter caste on his kirtel, for he was anoyed and
naked, and dude hym towardes þe londe. And þe oper
30 bileften in þe schipp and seileden to þe londe ward. And

* [p. 42,
col. 1.]

2. *mountayne*] *moun* written on erasure. 3. *hem*] written on
erasure. There is a minute hole in *h*. 17. 2nd *to*] above the line.

po hij comen vpon þe londe, hij seizen þe fysch yrosted
vpon þe coles, and bred ligge *per*biside. And po badde
Jesus pat hij schulden brynge of þe fysch pat þai hadden
ytaken pan. And Peter ȝede and drouz þe nette to londe
ful of grete fisches pat hij hadden ytaken pan, pat weren 5
an hundreþ and þre and fyfty: and nouȝth for þan þe
nette ne brake nouȝth, þeiȝ al *pere* weren so many and
grete. And po bad Jesus hem come and eten. And hij
ȝeden and setten hem. And Jesus com and ȝaf hem bred
and fysch. And non of hem ne asked what he was, for 10
hij wysten wel pat it was Jesus, her lorde. And whan
hij hadden yeten, Jesus asked Peter ȝif he loued hym
more þan any of þe oper loueden. And Peter seide pat
he wiste wel pat he loued hym. And Jesus badde hym
go and fede his lambren. And eftsones Jesus asked hym 15
ȝif he loued hym ouȝth. And he seide pat he wist wel
pat he loued hym. And þe þridde tyme Jesus asked ȝif
he loued him ouȝth. And po was *Petere* abayst for pat
Jesus asked þries ȝif he loued ouȝt. And Peter answered
& seide pat he wist alle þinges, and he wist wel pat he
loued. And po bad Jesus hym pat he schulde fede his 20
schepe. And he seide hym whan he was ȝonger he gyrde
hym & ȝede where hym liked, and whan he were elder
he schulde strecche out his armes & men hym schulden
gyrden and leden hym *pere* he nolde nouȝth gon—And 25
pat he seide in tokenyng pat he schulde be spredde &
peyned & done on croice for Goddes loue. And whan he
hadde so yseide, he ros hym vp and went hym forþ; and
he folowed hym. And whan pat hij retourneden aȝein,
he seiȝ seint John come after hem, and he asked Jesu 30
what seint John schulde done. And Jesus hym seide
pat he schulde dwellen still *til he come aȝein, ‘what
is pat to þe?’ he seide. And po bigonnen þe oper deciples
to speken hem amonge and seiden pat seint John schulde
nouȝth dyen. Ac Jesus seide nouȝth pat seint John 35
schulde nouȝth dyen, ac he wolde pat he bileft til he com
aȝein.

* [p. 42,
col. 2.]

§ 113

Hou Jesus schewed hym twyes to
his deciples.

S
8. h[e] above the line.
 ijpen retourneden þe deciples in to Jerusalem and
 assembleden hem in a solcer pere Jesus hadde
 made his maunde, vpe þe fourtiþe day after his
 vpryst. And als hij seten at þe mete Jesus
 5 schewed hym to hem, and sette hym to þe mete
 by hem, and reproued hem þat hij ne hadden
 nouȝth yleued þat hij hadden yseene, þat he was
 rysen fram deþ to lyue. And he badde hem gon and
 prechen þe gospel ouere al þe werlde to al þe folk. And
 10 he seide hem þat þo þat leueden it & weren ybaptized
 schulden ben ysaued, and þo þat ne leueden it nouȝth
 sulden ben dampned. And hij þat leueden it schulden
 mowen chase þe fendes, he seide, in his name; and þat
 hij schulden mowen speke þe langage þat hij neuere lerden,
 15 and hij schulden mowen handlen neddres and beren hem
 wiþ outen harme, and þeiȝ hij drunken venymed drynk it
 schulde hem nouȝth greuen, and ȝif hij toucheden þe
 seek men hij schulde be warisched. And siþen badde
 Jesus hem abiden in Jerusalem to conforten hem, als h[e]
 20 hem hadde yhoten. For whi, he seide, John þe Baptist
 baptized in watere, ac hij schulden ben baptized in þe
 Holy Gost from þat day forþwardes. And þo badde
 Jesus hem þat hij schuldren gedren alle þe deciples þat
 woneden owhere aboute, men and wymmen, and þat hij
 25 wenten alle aȝeins hym to þe mount of Oliete: for þe
 elleuene woneden in þe gret soleer pere he hadde made
 his maundee, and þe oper deciples woneden bisides al
 abouten in oper houses in þat side of þe citee þat was
 cleped þe mount of Syon. And hij ȝeden also swipe,
 30 and assembleden Jesus deciples alle to gedres, men and
 wymmen, and wenten hem out of þe cite to þe mount of

19. h[e]: his.

Oliuete in Bethanye. And þo com Jesus and schewed hym to hem. And hij askeden hym ȝif he wolde restore þe kyngdom of Jsrael, and do away þe aliene kyng, and Pylate, Cesars stiwarde, and regne hym self oiper sette sume of þe kynrede of Daud. And þo ansuered Jesus 5 and seide þat it ne fel nouȝth to hem to witen of þe tyme whan his fader hadde ordeyned his wille. 'Ac ȝe schullen,' he seide, 'resceyuen þe vertu of þe Holy Gost, þat schal descende wipinne ȝou. And ȝe schullen, er þat *tyme come, ben witnessers of myne wordes & of myne dedes 10 and of myne vprisung in Jherusalem, and in Judee, & in Samarie, euere til þe endyng of þe werlde.' And Jesus, whan he hadde so yseide, lyfte vp his honde & blissed hem euerilchone. And whan he hadde hem yblissed, he kyssed hem alle by and by: and amonges hem seeande 15 vchone, he steiȝ vp to heuene, and tweie aungels on ilch syde of hym. And hij stoden alle and bihelden hym, lokyng vpward: and þo com a lizth cloude and byname hem þe sizth of hym. And als hij stoden lokande on heiȝ, so comen two aungels in white wede and stoden 20 bysyden hem, and asked hem whi hij stoden so and lokeden on heiȝ towards þe heuene. And he seide hem, als he was ystowen vp to heuene, also schulde he comen anoper tyme descendende to þe juggement. And þo hij þonkeden God, and wysten wel þat Jesus was went and 25 satte on his faders riȝth honde. And þo hij retourneden hem aȝein in to Jerusalem wip gret joye, and entreden in to þe soleer pere þe apostles woneden. And pere pai weren stedfastlich in orisouns wip Marie, Jesus moder, and wip oper laudies and Jesus cosynes, euere tyl þat 30 day þat þe Holy Gost com to hem at þe tyme of vnderne, and alizth wipinnen hem, and ȝaf hem wytt, and wisdom, and connyng of langages, and hardynesse to prechen þe cristendom ouer al. And þo wenten hij in to þe temple, and stoden euere þonkyng God tyl þat hij were dryuen 35 out wip Jewes of Judee. And þe tuelueþe ȝere after þe ascencioun of Jesu Crist, whan seint James was byheueded and seint Peter yprisouned, þo wenten hij vchon his waye ouer al þe werlde, and precheden to paienes and to Jewes. And þe Holy Gost hem wissed, & tauȝtte, and 40

*[p. 43,
col. 1.]

confermed her sarmoun þorouȝ miracles þat Jesus dude
for hem.

HERE † ENDEN þE GOSPELS AN HUNDREȝ AND SEX,

OUTENOMEN þE PASSIOUN OF JESU CRIST.

DO SO þAT GOD BE þI FRENDE.

† *Here . . . frende* is written in letters rather larger than the
rest and ornamented with red strokes.

ANALYTICAL SUMMARY

INDICATING THE DEBT OF EACH PARAGRAPH OF THE HARMONY TO THE CANONICAL GOSPELS

Signs.

The chief source is indicated by italics.
Corresponding passages, not apparently used, are enclosed by round brackets.
Corresponding passages used previously are enclosed by square brackets.

	Matt.	Mc.	Lc.	Ioh.
§ 1. God became Man in Jesus Christ				i. 1-18
§ 2. Gabriel appears to Zacharias and to the Virgin Mary				
visits Elizabeth			i. 5-56	
Joseph is reassured in a dream	i. 18-21, 24			
The birth of John the Baptist. Reference to <i>Benedictus</i>			i. 57-68, 80	
§ 3. Joseph and Mary go to Bethlehem. Jesus is born. Angels appear to the shepherds			ii. 1-21	
The visit of the Magi	ii. 1-12			
§ 4. The circumcision of Jesus. Simeon's blessing. Anna	ii. 13-23		ii. 22-39	
§ 5. The flight into Egypt			ii. 40	
§ 6. Jesus among the doctors			ii. 41-52	
§ 7. John the Baptist preaches repentance and baptises Jesus	iii. 1-17	i. 1-11	iii. 1-23	i. 19-28
§ 8. The fasting and temptation of Jesus	iv. 1-11	i. 12-13	iv. 1-13	
§ 9. John the Baptist's witness. Andrew, Peter and Nathanael meet Jesus				i. 29-51
§ 10. The (marriage) feast in (Cana of) Galilee				ii. 1-11
§ 11. Purging of the temple. Discourse on spiritual re-birth				ii. 12-iii. 21
§ 12. John the Baptist's further witness to Jesus (in Ænon)				iii. 22-36

	Matt.	Mc.	Ioh.
§ 13. The imprisonment of John the Baptist	(xiv. 1-4)	(vii. 17-20)	Ioh.
Jesus then leaves Judea for Galilee	iv. 12	(i. 14)	
Passing through Samaria He converts the woman at the well and many other Samaritans			
§ 14. Beginning of the ministry of Jesus in Galilee			iv. 1-42
At Cana Jesus heals the <i>protostes</i> son who was sick at Capernaum			iv. 43-45
§ 15. Miraculous draught of fishes. Call of Simon, Andrew, James and John			iv. 46-54
§ 16. Jesus returns to Nazareth. He preaches to, and is rejected by, his own countrymen	(iv. 18-22)	(i. 16-20)	v. 1-11
§ 17. The second call of Simon, Andrew, James and John. Cf. § 15	iv. 13-22	(i. 16-20)	iv. 16-30
§ 18. Jesus casts out a demon		i. 23-28	[v. 1-11]
Cure of Simon's wife's mother and other sick people	(viii. 14-17)	i. 29-34	(iv. 33-37)
Circuit with the disciples through Galilee	iv. 23-25	i. 35-39	(iv. 38-41)
§ 19. The meaning of discipleship			iv. 42-44
Jesus crosses the lake with his disciples and calms a storm	viii. 18-27	iv. 35-41	ix. 59-62
Jesus cures two demoniacs. (Only St. Matthew mentions <i>two</i>)	viii. 28-34	v. 1-20	viii. 22-25
§ 20. On his return to Capernaum Jesus heals a palsied man let down through the roof	ix. 2-8		viii. 26-40
The call of Matthew. The feast and discourse at his house	ix. 9-13	ii. 1-12	v. 17-26
Jesus answers objections as to his not fasting	ix. 14-17	ii. 18-17	v. 27-32
§ 21. Jesus raises Jairus' daughter and heals a woman having an issue of blood		ii. 18-22	v. 33-39
§ 22. Jesus heals two blind men and casts out a fiend	ix. 1, 18-26	v. 27-43	viii. 40-56
§ 23. Jesus preaches to, and is rejected by, his own countrymen	ix. 27-34	vi. 1-5	
§ 24. Preaching and healing in Galilee	iv. 23-25	(iii. 13-19)	vi. 12-16
The calling of the twelve apostles			(vi. 20-49)
§ 25. The Sermon on the mount	v. 1-viii. 1		(vi. 20-49)
§ 26. A leper is healed near Capernaum	[v. 1-vii. 27]	i. 40-45	v. 12-16
§ 27. The healing of the centurion's servant	viii. 1-4		viii. 1-10
§ 28. Jesus charges the twelve apostles and sends them forth	viii. 5-13	vi. 7-13	ix. 1-6
	ix. 35-36		x. 2-16
	x. 1-xi. 1		

	Mat.	M.	Lc.	Ioh.
§ 29. The widow's <i>doulos</i> raised from the dead at Nain			vii. 11-18	
§ 30. John the Baptist (in prison) sends doubting disciples to Jesus to be convinced of his Messiahship	(xi. 2-19)		vii. 19-34	
§ 31. The anointing of Jesus' feet in the house of Simon the Pharisee by Mary Magdalene, who afterwards, with other women, follows Jesus in his preaching.			vii. 36-viii. 3	
§ 32. Jesus' charge to the <i>sixty and twelve</i> disciples. Cf. § 28, the charge to the twelve apostles	{ xi. 8, 15 } { xi. 20-24 } xi. 25-30	[vi. 11-12]	[x. 1-16] x. 17-24	
§ 33. The return of the disciples from their mission			x. 25-37	
§ 34. In reply to a lawyer's question, Jesus tells the parable of the good Samaritan			x. 38-42	
§ 35. Mary and Martha			xi. 1-13	
§ 36. The <i>Pater noster</i> . The parable of the importunate friend (at midnight)			vi. 1-5 vi. 6-10	
§ 37. The disciples pluck ears of corn upon the Sabbath. The Pharisees complain	xii. 1-8 xii. 9-13	ii. 23-28 iii. 1-5	vi. 11	
§ 38. The healing of a paralysed hand on the Sabbath			{ viii. 19-21 ; xi. 14-32 } xi. 37-52	
§ 39. A hostile council of the Pharisees and publicans. Jesus heals many and preaches from a ship	xii. 14-21	iii. 6-12		
§ 40. Jesus heals a blind, dumb man possessed with a devil. The Pharisees seek a sign. Christ's brethren	xii. 22-50	iii. 20-35		
§ 41. Jesus rebukes the Pharisees and the <i>maîtres</i>			xii. 1-59	
§ 42. Jesus exhorts his disciples not to be afraid of persecution. Being asked to arbitrate between two brothers, he tells the parable of the rich fool. God's judgment a motive for repentance			xiii. 1-9 xiii. 10-17 xiii. 4-18 ; xiii. 18-21	
§ 43. More about judgment and the need for repentance. The parable of the barren fig-tree				
§ 44. The healing of a woman who was <i>loathed</i>	xiii. 1-53	(iv. 1-34)		
§ 45. A series of parables from a ship				
§ 46. Jesus preaches to, and is rejected by, his own countrymen. Cf. § 23, where S. Mark's version is given	xiii. 54-58	(vi. 1-5)		

	Matt.	Mc.	Ic.	Ioh.
7. Jesus goes to a feast in Jerusalem. He cures an infirm man by the <i>cisterna</i> with the five porches. The Jews seek to kill Jesus.				
§ 48. (Herodias) dances before Herod. John the Baptist is beheaded. The apostles return and Jesus withdraws with them by ship into a desert place.				v. 1-47
§ 49. The people follow, and Jesus comes down from the mountain to meet them. The feeding of the five thousand. At night Jesus walks upon the lake. The miraculously-fed multitude seek him at Capernaum. Discourse. Peter's confession.	xiv. 6-13	vi. 21-32	ix. 10	vi. 3
§ 50. Healing in Gennesaret.	xiv. 13-33	vi. 30-52	ix. 11-17	vi. 4-71
§ 51. Jesus teaches the real causes of defilement and discourses on Pharisaic traditions.	xiv. 34-36	vi. 53-56		
§ 52. Jesus heals the Canaanite's daughter.	xv. 1-20	vii. 1-23		
§ 53. Jesus heals a deaf and dumb man and works other miracles.	xv. 21-28	vii. 24-30		
§ 54. The feeding of the four thousand.	xv. 29-31	vii. 31-37		
§ 55. The Pharisees ask for a sign.	xv. 32-39a	viii. 1-10a		
§ 56. Jesus warns his disciples of the Pharisees, Sadducees and Herodians.	xv. 39b-xvi. 4	(viii. 10b-12)		
§ 57. Jesus heals a blind man at Bethsaida.	xvi. 5-12	viii. 13-21		
§ 58. Herod's fear of Jesus.	viii. 22-26	viii. 22-26	ix. 7-10a	
§ 59. Officers are sent to arrest him. An adulteress is brought before Jesus. A blind man is restored to sight. Jesus claims to be the Son of God.	xiv. 1-2	(vi. 14-16)		
The evils of the Pharisees.	xxiii. 1-39	xii. 38-40	xx. 45-47	vii. 1-x. 21
§ 60. Jesus questions his disciples. Peter's confession. Jesus warns his disciples of his coming passion.	xxiii. 13-28	viii. 27-ix. 1	ix. 18-27	
§ 61. The transfiguration. Jesus casts a deaf and dumb spirit out of a child.	xxvi. 1-27	ix. 2-29	ix. 28-42	
§ 62. Jesus a second time predicts his death and resurrection.	xvii. 22-23	ix. 30-32	ix. 43-45	
§ 63. Jesus pays the tribute money.	xvii. 24-27	ix. 33-37	ix. 46-48	
Jesus teaches humility.	xviii. 1-5			

	Matt.	Mc.	Lc.	Ioh.
Jesus warns his disciples against spiritual exclusiveness . . .				
Exhortation to forgiveness . . .	xviii. 5-6		ix. 49-50	
§ 64. The Samaritans refuse to receive Jesus. James and John are angry thereat. Jesus rebukes them . . .	xxiii. 15-35	ix. 58-61	xvii. 3-4	
Discourse on who shall be saved . . .	(xix. 1-2)	(x. 1)	ix. 51-56	
§ 65. Jesus heals a man of the dropsy on the Sabbath . . .			xiii. 22-33	
Parable of the great supper . . .			xiv. 1-6	
§ 66. The price of discipleship . . .			xiv. 7-24	
§ 67. Parables: (1) The lost sheep; (2) The lost silver; (3) The prodigal son . . .			xiv. 26-33	
§ 68. Parables: (1) The unjust steward; (2) Lazarus and Dives . . .			xv. 1-32	
§ 69. Discourse on forgiveness, faith and humility . . .			xvi. 1-25	
§ 70. The cleansing of the ten lepers . . .			xvii. 1-10	
§ 71. Jesus foretells his sufferings and his second coming . . .			xvii. 12-19	
The parable of the unrighteous judge . . .			xvii. 20-37	
The parable of the Pharisee and the publican . . .			xviii. 1-8a	
§ 72. Jesus discourses on marriage and divorce . . .	xix. 3-12	x. 2-12	xviii. 9-14	
§ 73. Jesus blesses little children . . .	xix. 13-15	x. 13-16	xviii. 15-17	
§ 74. The rich young ruler . . .	xx. 16-30	x. 17-31	xviii. 18-30	
The parable of the labourers in the vineyard. (Reference only)	xx. 1-16			
§ 75. Jesus a third time foretells his death and resurrection . . .	xx. 17-19	x. 32-34	xviii. 31-34	
§ 76. Jesus' answer to the ambitious request of James and John . . .	xx. 20-28	x. 35-45		
§ 76. Jesus heals a blind man as he enters Jericho . . .	(xx. 29-34)	(x. 46-52)	xviii. 36-43	
§ 77. Jesus and Zaccheus . . .			xix. 1-10	
The parable of the ten pounds. (Reference to, and interpretation of) . . .			xix. 11-27	
§ 78 (cf. § 76). Jesus heals Bartimeus and another blind man as he leaves Jericho . . .	xx. 29-34	{ x. 46; (ib. 47-52)	(xviii. 36-43)	x. 22-42
§ 79. "I and the Father are one" . . .				xi. 1-56
§ 80. Jesus raises Lazarus from the dead . . .				xii. 2-8
§ 81. Mary anoints Jesus for his burying . . .	xxvi. 6-13	xiv. 3-9		xii. 9-11
Public excitement with regard to Jesus and Lazarus . . .				xii. 12, 13;
Jesus makes his triumphal entry into Jerusalem . . .	xxi. 1-9	xi. 1-10	xix. 29-38	(xii. 14-19)

	Matt.	Mc.	Lc.	Ioh.
Jesus weeps over Jerusalem				
The crowds in Jerusalem ask "Who is this?"	xxi. 10, 11		xix. 39-44	
The envy of the Pharisees				xii. 17, 19
§ 82. The second purging of the temple (cf. § 11)	xxi. 12, 13	xi. 15-18	(xix. 45-48)	
The children in the temple praise Jesus who at eventide goes to Bethany	xxi. 14-17 xxi. 18-21	xi. 11 (xi. 12-23); xi. 20, 21 xi. 27-33		
§ 83. The withering of the barren fig tree	xxi. 23-27 xxi. 28-32		xx. 1-8	
§ 84. The authority of Jesus is questioned				
§ 85. The parable of the two sons	xxi. 33-39	xii. 1-8	xx. 9-15a	
The parable of the wicked husbandmen and the vineyard. (Reference only)	xxi. 42 xxii. 1-6 xxi. 45, 46	xii. 10, 11	xx. 17	
Jesus the corner stone				
The parable of the king's feast				
Anger and fear of the Pharisees				
Goodwill of the people				
§ 86. Question of tribute to Cæsar	xxii. 15-22		xxi. 37, 38 (xx. 20-26)	
§ 87. Jesus silences the Sadducees	xxii. 23-32	(xii. 13-17) (xii. 18-27)	(xx. 27-38)	
§ 88. The two greatest commandments	xxii. 34-40	xii. 28-34		
§ 89. Christ the Son and also the Lord of David	xxii. 41-46	xii. 35-37	xx. 41-44	
§ 90. Jesus condemns the hypocrisy of the scribes and Pharisees He laments over Jerusalem	xxiii. 1-39	xii. 38-40 xii. 41-44	xx. 46, 47 (xxi. 1-4)	xii. 20-50
§ 91. The widow's farthing				
§ 92. Jesus foretells his death on the cross				
§ 93. Jesus foretells the destruction of the temple and the signs of the day of judgment	xxiv. 1-51	xiii. 1-37	xxi. 5-36	
The parables of the ten virgins and the five talents. Separation of the good and evil at the judgment	xxv. 1-46			
§ 94. The Jews in authority seek to destroy Jesus privately They conspire with Judas Iscariot	xxvi. 1-5 xxvi. 14-16	xiv. 10, 11	xxii. 3-6 xxi. 37, 38	
Meanwhile Jesus teaches daily in the temple			xxii. 7-13	
§ 95. The disciples prepare the passover	xxvi. 17-19	xiv. 12-16	xxii. 14-23	
Jesus foretells the treachery of Judas	xxvi. 20-25	xiv. 17-21		
Institution of the sacrament of Christ's body and blood.	xxvi. 26-28	xiv. 22-24	xxii. 19 20	

	Matt.	Mc.	Lc.	Ioh.	Acts.
Jesus reproves the ambition of the apostles, foretells Peter's denials, gives warning of coming privation and peril			xxii. 24-38	xiii. 4-15	
Jesus washes the feet of his disciples					
Jesus gives the sop to Judas, who then goes out. Exhortation to love one another. Jesus a second time foretells Peter's denials				xiii. 21-38	
The Holy Ghost is promised. Jesus prays for his disciples				xiv.-xvii.	
§ 96. Jesus warns his disciples that they will forsake him. He foretells Peter's denials a third time	xxvi. 30-35 xxvi. 36-46	xiv. 26-31 xiv. 32-42	xxii. 40-46	xviii. 1, 2	
The agony in the garden of Gethsemane					
Jesus betrayed by Judas Iscariot, and arrested. The disciples desert him	xxvi. 47-56 xxvi. 57	xiv. 43-52 xiv. 53	xxii. 47-53 xxii. 54	xviii. 3-12 xviii. 13	
Jesus is brought before Annas			xxii. 54-62	xviii. 15-27	
The denials of Peter	xxvi. 58, 69-75	xiv. 54, 66-72			
Jesus is arraigned before Caiaphas, condemned and mocked	xxvi. 59-68 xxvii. 1, 2	xiv. 55-65 xv. 1	xxii. 63-65 xxii. 66-71 ; xxiii. 1 xxiii. 2	xviii. 28	
§ 97. Jesus condemned before Caiaphas and led to Pilate				xviii. 28b-33a	i. 18b
The Jews accuse Jesus of sedition					
The remorse and suicide of Judas Iscariot	xxvii. 3-10				
§ 98. Trial before Pilate	xxvii. 11-14	xv. 2-5	xxiii. 3-7	xviii. 33b-38	
Trial before Herod			xxiii. 8-12		
Barabbas preferred to Jesus	xxvii. 15-23 (omit 19)	xv. 6-14	xxiii. 13-23	xviii. 39, 40	
Jesus mocked as a king	xxvii. 27-30	(xv. 16-19)		xix. 2, 3 xix. 4-15	
Pilate yields					
The warning of Pilate's wife	xxvii. 19				
Pilate washes his hands	xxvii. 24-26	(xv. 15)	(xxiii. 24, 25)		
Jesus mocked again	xxvii. 27-30	xv. 16-19		(xix. 2-3)	
Jesus led forth to crucifixion	xxvii. 31, 32	xv. 20, 21	xxiii. 26-32	xix. 16, 17	

	Matt.	Mc.	Lc.	Ioh.	Acts.
§ 99. Jesus crucified with the two thieves. Pilate's superscription. The casting of lots. Jesus commends his mother to John. The mockery. The conversion of one of the thieves. Darkness.	xxvii. 33-45 xxvii. 46-50 xxvii. 51-56	xv. 22-33 (xv. 34-37) xv. 38-41	xxiii. 33-45a xxiii. 46 { xxiii. 45b; 47-49	xix. 17b-27 xix. 28-30 xix. 31-37	
§ 100. Jesus dies. The centurion's witness. The crowd of onlookers.					
§ 101. The side of Jesus is pierced with a spear. "A noble riche baroun" (Joseph of Arimathea) begs the body of Jesus and lays it in a new tomb in a garden near by. The faithful women prepare a "riche oignement" to embalm the body of Jesus. The chief priests are suspicious. They seal the sepulchre.	xxvii. 57-60	xv. 42-46	xxiii. 50-54 xxiii. 55, 56	xix. 38-42	
§ 102. The two Marys buy spice. They visit the sepulchre. Many dead are seen to be alive again. The grave opened by angels. The women find the stone rolled away.	xxvii. 62-66 xxviii. 1 xxviii. 52, 53 xxviii. 2-4	xvi. 1 xvi. 3, 4			
§ 103. Peter and John, on hearing Mary Magdalene's report of the empty tomb, investigate for themselves. The women at the tomb see an angel who announces the resurrection. Then two angels greet the women. They go to tell the disciples. Two angels, and then Jesus himself, appear to Mary Magdalene as she weeps at the tomb. Jesus appears to (Mary Magdalene) and the other women as they go to announce the resurrection.	xxviii. 5-7 xxviii. 8 xxviii. 9, 10	xvi. 5-7 (xvi. 8) (xvi. 9)	xxiv. 4-8	xx. 1-10 xx. 11-17	

	Matt.	Mc.	Lc.	Ioh.	Acts.	1 Cor.
§ 105. The Jewish authorities bribe the guard to declare that Jesus' disciples had stolen his body	xxviii. 11-15					
§ 106. The women tell the disciples that Jesus had risen : they disbelieve	xxviii. 2	xvi. 10	xxiv. 4, 9, 11 xxiv. 12, 34			
§ 107. The appearance of Jesus to Peter		(xvi. 12, 13a) xvi. 13b	xxiv. 13-35			
§ 108. Jesus appears to two disciples journeying to Emmaus		(xvi. 14)	xxiv. 36-49	xx. 19-25		
§ 109. Suddenly Jesus appears to them, Thomas only being absent				xx. 26-30		xv. 6
§ 110. Jesus appears to the disciples, Thomas being present						
§ 111. Jesus appears to five hundred						
§ 112. Jesus appears to the disciples in Galilee	xxviii. 16-20	xvi. 15		xxi. 1-23		
§ 113. Jesus appears to his disciples at the sea of Tiberias						
§ 113. Jesus appears to the disciples in the upper room and discourses on the power of faith. Cf. § 111		xvi. 14-18			i. 4, 5	
Jesus bids them remain at Jerusalem until the coming of the Holy Ghost					i. 6-8 i. 9-11	
The future witness of the disciples to Jesus Christ					i. 13, 14 ii. 1, 3-4, 15	
Jesus ascends into heaven			xxiv. 50			
The disciples return to Jerusalem		xvi. 19	xxiv. 52			
The coming of the Holy Ghost						
The disciples praise God continually			xxiv. 53			
They preach everywhere		xvi. 20				

NOTES

2.1. *heize autere*, 'altar of incense.' Cf. 100.6, where *heize auter* refers to the Holy of Holies.

2.31. *sex*, six. Should be *ʃe sext(e) moneþ*, 'The sixth month.' Cf. *sexte meditacioun*, p. 87. § 95, heading.

4.14-15. *and maden signe to his fader Zakarie what name he wold þe childe hadde*] A. *Innuebant autem patri eius quem vellet vocari eum*. *Lc. i*, 62.

4.16. *a lef of tables*, i. e. a writing tablet, 'pugillarem.' *Lc. i*, 63.

4.29-30. *pat alle þe men of þe werlde schulde be writen in ilch a schire pere þay woned*] A. *ut describeretur universus orbis*. *Lc. ii*, 1.

5.1-2. *forto make reconischaunce*, 'in order to declare himself,' 'make himself known.' Cf. Godefroy, *Dic de l'anc. lang. franc.* 'faire reconoissance,' déclarer, faire savoir.

5.7-8. *a cracche pere an ox and an asse stoden*. [The following note is based on references kindly communicated by Professor Kennedy.—M.G.] From the fourth century it has been customary in Christian art to represent an ox and an ass in connection with the Nativity,¹ and the earliest written reference² to the tradition probably dates back to about the same time. It is contained in the New Testament Apocryphal Gospel of pseudo-Matthew, chapter xiv:—'*Tertia autem die nativitatis domini egressa est Maria de spelunca, et ingressa est stabulum et posuit puerum in praesepio, et bos et asinus adoraverunt eum. Tunc adimpletum est quod dictum est per Isaiam prophetam dicentem: Cognovit bos possessorem suum et asinus praesepe domini sui.*³ *Ipsa autem animalia in medio eum habentes incessanter adorabant eum. Tunc adimpletum est quod dictum est per Abacuc prophetam dicentem: In medio duorum animalium*⁴ *innotesceris.*'⁵ This makes it clear that the legend of the ox and the ass was regarded as the fulfilment of Old Testament prophecy.

In the famous 'Legenda Aurea' by Jacobus à Voragine († 1298), we are told that the ox and ass refrained from eating the straw on which

¹ See Hennecke, E., *Handbuch zu den Neutest. Apok.*, Tübingen, 1904, p. 104.

² Cf. *ib.*

³ *Isaiah i*, 3.

⁴ *Hab. iii*, 2, in the Greek. The Latin Vulgate has 'In medio annorum notum facies.' See *The Apocryphal Gospels* trans. into Eng. by B. H. Cowper, Williams & Norgate, 1887, ch. xiv, pp. 53-54.

⁵ Tischendorf, *Evangelia Apocrypha, Lipsiae*, 1876, p. 80.

the Holy Child had lain, but their presence at the Nativity is not mentioned.¹ On the other hand, Hugo de Prato († ? 1322) in the ninth of his 'Sermones Dominicales' gives an account closely corresponding to pseudo-Matthew:—'*Testificata sunt eum animalia. Nam cum virgo reclinaret eum in praesepio animalia quae ibi erant scilicet bos & asinus genu flexerunt sibi. Et multi miseri christiani hodie cristo genua non flectunt. esa. j. Cognovit bos possessorem suum et asinus praesepe domini sui. israel autem me non cognovit. et populus meus non intellexit.*'²

6.11–12. *And also suiþe þe sterre . . . schewed hym, 'And straight-way the star . . . showed itself.'*

6.21. *by oper weye]* A. *per aliam viam. Mt. ii, 12.*

6.34. *com þe Holy Gost in to þe temple, ? error for com [he in] þe Holy Gost, etc.]* A. *venit in spiritu in templum. Lc. ii, 27. Cf. Wycl. Late Version. And he cam in spirit into the temple.*

7.2–3. *Nunc dimittis, domine, servum tuum in pace]* A. *Nunc dimittis servum tuum, domine, secundum verbum tuum in pace. Lc. ii, 29. The omission of secundum verbum tuum was probably merely scribal, since the words are fully translated in ll. 3–4, vpe þi worde.*

7.10–14. *See ze, dame, . . . countrepleden]* A. *Ecce positus est hic in ruinam et resurrectionem multorum in Israhel et in signum cui contradicetur: et tuam ipsius animam pertransibit gladius, ut revelentur ex multis cordibus cogitationes. Lc. ii, 34–35.*

8.20–21. *Ne wite ze . . . in my fader nedes?]* A. *nesciebatis quia in his quae patris mei sunt oportet me esse? Lc. ii, 49.*

8.29–31. *And þe kyngedom of Jerusalem was þan parted þorouȝ þe Romaynes in foure parties]* A. *Anno autem quintodecimo imperii Tiberii Caesaris, procurante Pontio Pilato Iudaeam, tetrarcha autem Galilaeae Herode, Philippo autem fratre eius tetrarcha Itureae et Trachonitidis regionis, et Lysania Abilinae tetrarcha. Lc. iii, 1.*

9.8–11. *digne to penaunce . . . noman hadde hope ȝnne]* A. *Facite ergo fructum dignum paenitentiae, et ne velitis dicere intra vos Patrem habemus Abraham: dico enim vobis quoniam potest deus de lapidibus istis suscitare filios Abraham. Mt. iii, 8–9.*

9.20–21. *enchesoun to [noman] wiþ wrong . . . owen dedes]* A. *Neminem concutiatis neque calumniam faciat, et contenti estote stipendiis vestris. Lc. iii, 14.*

9.22–23. *and senten þe Jewes fram Jerusalem & þe Phariseus and prestes and deknas to hym]* A. *quando miserunt Iudaei ab Hierosolymis sacerdotes et levitas ad eum. Ioh. i, 19. Cf. Wycl. Late Version. whanne Jewis senten fro Jerusalem prestis and dekenes to hym.*

10.5. *oper, 'other people.'*

¹ *Legenda Aurea*, Jacobus à Voragine, recensuit Dr. Th. Graesse, *Vratis*. 1890, ch. vi, p. 41.

² Hugo de Prato, *Sermones Dominicales*, the edition printed c. 1483 at Strassburg. [This passage was kindly communicated by Mr. V. Scholderer from a copy at the British Museum.] An English translation of the same passage is given by B. H. Cowper, *Apoc. Gospels, Introd.* p. xxxv.

11.3-5. *God it defende þat man schulde hym assaye forto helpen ȝif he wolde be sauēd, ac helpe hym self.* A somewhat obscure passage corresponding to the Vulgate *Non tentabis dominum deum tuum.* *Lc.* iv, 12. The meaning seems to be: 'God forbid that a man should call upon Him for help if he would be saved: rather let him help himself.'

11.15-16. *And me he ȝaf þe Holy Gost whan he sent me to baptizen]* A. *Et ego nesciebam eum, sed qui misit me baptizare in aqua, ille mihi dixit Super quem videris spiritum descendantem et manentem super eum, hic est qui baptizat in spiritu sancto.* *Ioh.* i, 33.

13.5-6. *þe solace of þe hous scholde hote Cristes flessħ]* A. *Zelus domus tue comedit me.* *Ioh.* ii, 17.

14.9. *here, 'theirs,' i. e. of Jones deciples.*

14.31-15.1. *And alle þat weren in his court duden mychel after John þe Baptist, & haddē slayn hym in haste bot þai dredden mychel þe folk.* Perhaps a confused rendering of A. 'Et volens illum occidere timuit populum, quia sicut prophetam eum habebant.' *Ioh.* xiv, 5. *hadden and dredden* should be in the singular and refer to Herod.

15.2. *his wyf, i. e. Herodias.* Cf. A. 'Herodias autem insidiabatur illi et volebat occidere eum, nec poterat.' *Mt.* vi, 19.

15.23, 26. *water quyk, living water, A. 'aquam vivam.'* *Ioh.* iv, 10, 11.

16.1. *þe mount Garazim]* Gerizim is a mountain of Samaria, 1.5 miles S.W. of Sychar (cf. *Sykar*, 15.12), from which the blessings of obedience were to be pronounced upon the Israelites (*Deut.* xxvii, 12; *Josh.* viii, 33); the curses of disobedience being pronounced from Mt. Ebal, 1.75 miles N.N.W. of Sychar (*Deut.* xi, 29; xxvii, 13).

17.2-3. *And þe prouostes son was sek of Chapharnaym.* Should be *at Chapharnaym]* A. *Et erat quidam regulus, cuius filius infirmabatur, Capharnaum.* *Ioh.* iv, 46.

17.4. *in to Judee.* Should be *from Judee]* A. *a Iudaea in Galilaeam.* *Ioh.* iv, 47.

17.11. *hole and fere.* See vocab. *fere.*

17.21. *see of Tyberye]* A. stagnum Genesareth, *Lc.* v, 1. Cf. *see of Tyberye*, 19.13-14 (A. mare Galilaeae, *Mt.* iv, 18); and 20.28 (A. fretum, *Mt.* viii, 18).

17.26. *Simondes faders]* A. Simonis. *Lc.* v, 3. See *Introd.* p. xv.

18.13. *Jesum.* Is this Latin acc. form a scribal accident, or is it a relic of the Latin MS. from which the French version of the Harmony must have been originally taken?

18.26-27. *þat he dude in þe cite þe deuels craft as he hadde don in opere stedes]* A. *quanta audivimus facta in Capharnaum, fac et hic in patria tua.* *Lc.* iv, 23.

18.31-32. *maden hem straunges oīper wiser þan hij duden to her owen folk.* ? 'made themselves to strangers otherwise than they did to their own people.'

18.35. *Syches* = ? Sychar. Cf. *Sykar*, 15.12. A. has 'Sareptha Sydonae,' *Lc.* iv, 26.

20.11-12. *wode men pat were ybounden of pat citee.* This seems to mean 'madmen of the city, who were in bonds.'

20.28-29. *passen þe see of Tyberye toward þe cuntre of Galilee in Gerasa*] A mistranslation of A. 'trans fretum in regionem Gerasenorum,' Mt. viii, 28. Jesus and his disciples were crossing from Galilee. Cf. *Galile* 20.25.

21.19. *oriole.* Probably a misreading of O.F. *oreille* 'pillow.' See *Introd.* p. xv.

21.24. *pat he ne blew nomore*] *he*, i. e. *þe wynde*, is perhaps due to the influence of Fr. *le vent*. See *Introd.* p. xvi.

22.3-4. *pat hij miztten passen þe mountaynes.* Either an addition or a mistranslation, probably the latter. Cf. A. *Erat autem ibi circa montem grex porcorum magnus pascens.* *Mc.* v, 11. In his Bible History (Brit. Mus. MS. Roy, 19 D. iii, Vol. ii, Fol. 475b), Guyart Desmoulins renders this:—'*lors estoit vn grant tropel de pourciaux paissans entour vne montaigne.*'¹ The English translator has mistaken 'feeding' for 'passing.'

22.6-7. *wel in to two þousande*] A. *ad duo milia.* *Mc.* v, 13.

23.15-16. *he seiz a man ioynen a fatte, pat hizt Mathie Leui*] A. *vidit publicanum nomine Levi sedentem ad teloneum.* *Lc.* v, 27. Cf. *Mt.* ix, 9. *Mattheum* nomine.

26.20-21. *vpe þe mount of Thabor*] 'of Tabor' is an addition to A. 'in montem,' *Lc.* vi. 12.

27.11. *profiter and sikerer.* This is probably a mistake for *perfilter and sikerer*, 'more perfect and steadfast.'

28.14-15. *to offren þe offrande pat he (i. e. Jesus) comaunded*] A. *offer munus quod praecepit Moses.* *Mt.* viii, 4.

30.14-15. *be wyse as seint Petre and symple as a douue.* For the curious mistranslation *seint Petre*, see *Introd.* p. xvi.

30. § 29, heading. *þe wedewes douztter.* For a possible explanation of the substitution of *daughter* for *son* throughout § 29, see *Introd.* pp. xvi-xvii.

32.16. *& smered Jesus feele.* Corresponds to 'secus pedes ejus,' *Lc.* vii. 38.

33.6-8. '*And perfore ich loue hire mychel; for whi to wham pat most is forziuen, most is loued.*' A mistranslation. Cf. A. *Propter quod, dico tibi, remittentur ei peccata multa, quoniam dilexit multum: cui autem minus dimittitur, minus diligit.* *Lc.* vii, 47.

33.15-16. *Johan pat was Herodes slivard kokes wyf*] A. *Iohanna uxor Chuza procuratoris Herodis.* *Lc.* viii, 3.

34.4-5. '*& who so despiseþ me, he ne despiseþ bot þe deciple of hym pat me sent hider.*' A mistranslation. Cf. A. *qui autem me spernit, spernit eum qui me misit.* *Lc.* x, 16.

34.20. *Sathan als dust*] A. *satanan sicut fulgur.* *Lc.* x, 18. See *Introd.*, p. xvi.

36.19. *wille.* The opening words of the parable of the friend at

¹ Communicated by Miss Mabel Day.

midnight, which should have followed *wille*, have been omitted. Cf. *Wycl. Late Version*. And he seide to hem, Who of zou schal haue a freend, and schal go to hym at mydnyzt, and schal seie to hym, Freend, leene to me thre looues. *Lc.* xi, 5.

36.20. a lof] A. *tres panes*. *Lc.* xi, 5. Cf. preceding note.

36.30-31. *wip goode hert wille*, 'with good will of heart.' Cf. 49.28. *wip goode wille of hert*.

37.10-12. *presles pat seruen in pe temple and honouren [nouzth] pe sabat ben e[x]cused porouz pe dignite of pe temple*] A. Aut non legistis in lege quia sabbatis sacerdotes in templo sabbatum violant et sine crimine sunt? *Mt.* xii, 5.

38.11-12. *gret poeple of folk*] A. multa turba. *Mc.* iii, 7.

38.25. *helden hem yuel bigiled*, 'considered themselves ill-treated.' A very human addition!

39.7. *fyue*. ? Error for *fyne*. See *Mt.* xii, 25-37. The corresponding passages in the other Gospels are *Mc.* iii, 23-30; *Lc.* xi, 17-23.

39.23-24. *and [also] schulde pe quene of Saba done*, i. e. the Queen of Sheba (A. *regina austri*, *Mt.* xii, 42) would also *hem dampnen alle day of iuggement*.

39.35. *a womman in a kyrtel and al pe folk*] A. quaedam mulier de turba. *Lc.* xi, 27.

40.10-12. *Jesus ne aros nouzth tofore pat he ele, after pe vsage of her lawze*] A. non baptizatus esset ante prandium. *Lc.* xi, 38. A mis-translation probably due to a confusion of Fr. *lever* and *laver*. Cf. § 51, especially 49.10-12, *vpe pe vsage pat Jewes hadden pat weschen er pat hij eten*.

41.29-30. *offreden to Jesu her offrandes*. The corresponding passage in A. merely says: 'Aderant autem quidam ipso in tempore nuntiantes illi de Galilaeis quorum sanguinem Pilatus miscuit cum sacrificiis eorum. Et respondens dixit illis Putatis quod hi Galilaei prae omnibus Galilaeis peccatores fuerunt, quia talia passi sunt?' *Lc.* xiii, 1-2.

41.30-32. *And Jesus hem bihizth pat he schulde steize to heuene pat hij schulden it alle seene*. This is an addition which has no connection with the context. Cf. *Lc.* xiii, 1-2, quoted in preceding note.

42.7. *sextene men*] A. decem et octo. *Lc.* xiii, 4.

43.26-28. *euerych wys maister bitoknep pe weiẏtt pat berep out olde pinges & neue, after pe sesoun forziuep*] A. omnis scriba doctus in regno caelorum similis est homini patri familias, qui profert de thesauro suo nova et vetera. *Mt.* xiii, 51-52. *after pe sesoun forziuep* = 'according as the season yields.'

44.3-4. *Nys he pis nouzth Joseps son, pe carpentere*?] A. Nonne hic est fabri filius? *Mt.* xiii, 55.

48.7-12. *And vpon pe morowze pe folk pat Jesus hadde yfedde . . . come to Capharnaum forto seche Jesu*] A. Altera die turba quae stabat trans mare vidit quia navicula alia non erat ibi nisi una, et quia non introisset cum discipulis suis Iesus in navem sed soli discipuli eius abissent, aliae vero supervenerunt naves a Tiberiade iuxta locum ubi man-

ducaverant panem gratias agentes domino : cum ergo vidisset turba quia Iesus non esset ibi neque discipuli eius, ascenderunt naviculas et venerunt Capharnaum quaerentes Iesum. *Ioh. vi, 22-24.*

50.8-9. *toward Surrye and toward Gades*, lit. 'towards Syria and Cadiz' ! *Gades* is a remarkable mistake. Does the scribe mean *Gadara*, a city south-east of the Sea of Galilee near where Jesus had previously cast out *fendes* (20.28-29, *Note* ; also 21.27-22.20), or does he mean *Gades* [*londe*], 'the land of Gad' ? Neither of these suggestions, however, harmonise with the Vulgate : 'in partes Tyri et Sidonis.' *Mt. xv, 21.*

52.11. *knownen*. There is an omission after *knownen*. Cf. A. 'Faciem ergo caeli diiudicare nostis, signa autem temporum non potestis. Generatio mala et adultera signum quaerit, et signum non dabitur ei nisi signum Ioniae.' *Mt. xvi, 3-4.*

54.1. *for he spake yuel of hym, i. e. of þe werlde.*

54.13-15. *For whi, ne hadden hij no circumcisioun vpon þe sabat ? And hij ansuereden and seiden þat he mysdude, þat warissched and heled men vpon þe sabat.* Cf. A. Propterea Moses dedit vobis circumcisionem, non quia ex Mose est sed ex patribus, et in sabbato circumciditis hominem. Si circumcisionem accipit homo in sabbato ut non solvatur lex Mosi, mihi indignamini quia totum hominem sanum feci in sabbato ? Nolite iudicare secundum faciem, sed iustum iudicate. *Ioh. vii, 22-24.*

55.32. *blynde man*] A. hominem caecum a nativitate. *Ioh. ix, 1.*

57.2-4. *forto be dampned of men þa[t] weren ybore, and of þe maistres & of þe princes and of þe folk*] A. et multa pati senioribus et scribis et principibus sacerdotum. *Mt. xvi, 21.*

57.25-27. *do we so, sir, þre dayes felle : on to zou, anopere to Moyses, and þe þridde day to Hely*] Obviously a mistranslation. Cf. A. 'et faciamus tria tabernacula, tibi unum et Mosi unum et Heliae unum.' *Mc. ix, 4-5.* *dayes felle* is a puzzle. Can it be that the French rendering of *tabernacula* was some form of F. *dais*, 'canopy,' e.g. OF. **daissel*, that the English translator retained the word, and that a scribe miscopied it as *dayes felle* ?

58.5-8. *He schal come and appaiaile þe state of þe folk, bot also þai schulden done of hym as þai duden of John þe Baptist or of hym self*] A mistranslation. Cf. A. 'At ille respondens ait Helias quidem venturus est et restituet omnia : dico autem vobis quia Helias iam venit, et non cognoverunt eum, sed fecerunt in eo quaecumque voluerunt. Sic et filius hominis passurus est ab eis. Tunc intellexerunt discipuli quia de Iohanne baptista dixisset.' *Mt. xvii, 11-13.*

58.37. *þorouȝ me*. Cf. A. per orationem et ieiunium. *Mt. xvii, 21.* OF. *a jeun*, 'through fasting,' has probably been misread as *a jēus*, *a jesus*, 'through Jesus.' Cf. 'par oraison et par ieusne' in the French Bible printed at Lyons in 1521, by Guyard des Moulins.¹

60.26-28. *a ta[l]e of a kyng þat repeled þe dette vpon his sergeaunt, for þat he ne hadde nowȝth done to hem als he hadde done to hym self, i. e. 'a tale of a king that reclaimed his servant's debt because the servant*

¹ Communicated by Miss Mabel Day.

had not forgiven his fellow servants as the king had forgiven him.' See *Mt.* xviii, 23-34.

61.15. *schulden be perished*, i. e. 'should perish.' See *N.E.D.* under *perish*, 2, for other examples of the use of *be* with the past participle.

61.21. *folk. Should be fox]* A. *Ite, et dicite vulpi illi.* *Lc.* xiii, 32.

61.23-24. *For hij hadden nouzth herd which prophete schuld die wiþoute Jerusalem.* A mistranslation. Cf. A. *Verum tamen oportet me hodie et cras et sequenti ambulare, quia non capit prophetam perire extra Hierusalem.* *Lc.* xiii, 33.

62.6. *And þo tauzth Jesus his hostes]* Should be 'þe hostes,' the guests. Cf. A. 'Dicebat autem et ad invitatos parabolam.' *Lc.* xiv, 7.

62.11-12. *on of his hostes]* A. *quidam de simul discumbentibus.* *Lc.* xiv, 15. Cf. above, 62.6, *Note*.

62.20. *maden hem wroþ]* *hem*, i. e. 'pater familias.' *Lc.* xiv, 21.

63.20-22. *more joyful ben þe angels . . . no nede to done penaunce]* A. *ita gaudium erit in caelo (coram angelis dei.* *Lc.* xv, 10) *super uno peccatore paenitentiam habente quam super nonaginta novem iustis qui non indigent paenitentia.* *Lc.* xv, 7.

63.24-26. *a sergeaunt of which his lorde wolde bynynen hym þe kepyng of a toun þat he hadde taken hym to kepe*, i. e. 'a servant ("vilicus") whose lord decided to deprive him of the stewardship of an estate that had been entrusted to him.'

63.30-64.1 & *praised hym for þat he had done so wiselich]* *hym* and *he* refer to the *sergeant*. Cf. A. 'Et laudavit dominus vilicum iniquitatis, quia prudenter fecisset.' *Lc.* xvi, 8.

64.2-3. *oþer men]* A. *filiis lucis.* *Lc.* xvi, 8.

64.31-32. *or þat hij seiþen mysdo.* This repetition is probably the remains of a French or Latin gloss.

64.33. *to hem þat bisouzthen forziuenesse.* Cf. above, 64.31-32, *Note*.

65.17-18. *þat hij myzþten wytnessen it.* Addition. See *Lev.* xiii, 16-17.

65.22. *and cried hym mercy]* A. *gratias agens.* *Lc.* xvii, 16.

66.2. *Crist]* A. *regnum dei.* *Lc.* xvii, 20. Cf. also 66.3 *regne of Crist*, and 66.6 *Crist*, both corresponding to A. 'regnum dei,' *ib.* 20, 21.

66.4. *þorouþ spyes]* A. *cum observatione.* *Lc.* xvii, 20.

67.19. *chaste]* A. *eunuchi.* *Mt.* xix, 12.

67.23. *a man . . . offrede]* A. *offerebant illi.* *Mc.* x, 13. For a possible explanation of the contradiction between the sg. *offrede* and the pl. *offreden*, 67.26, see *Introd.* p. xv.

68.14. *profytt and siker.* This was probably meant to be *perfytt* and *siker*, 'perfect and safe.' Cf. *ante.* 27.11.

68.28. *ac God hym myzþth chastisen.* A mistranslation. Cf. A. *Apud homines hoc impossibile est, apud deum autem omnia possibilia sunt.* *Mt.* xix, 26.

69.16-20. *And þan com seint James moder & seint Jones [wiþ hir sonos] and bisouzth hym þat hij myzþten sitten wiþ hym, þat on on þe riþth*

honde and þat oþer on þe left honde, nerrer hym þan any oþer in his regne
 A. Tunc accessit ad eum mater filiorum Zebedaei cum filiis suis adorans
 et petens aliquid ab eo. Qui dixit ei Quid vis? Ait illi Dic ut sedeant
hi duo filii mei unus ad dexteram tuam et unus ad sinistram in regno
 tuo. *Mt. xx, 20-21.*

70.8. *habben.* ? Error for *ha[ld]en*.

70.29. *in foure parties* A. quadruplum. *Lc. xix, 8.*

70.31-71.1. *for þat he hadde chastised hem & was riȝthful.* A mis-
 translation. Cf. A. Ait Iesus ad eum quia hodie salus domui huic facta
 est, eo quod et ipse filius sit Abrahæ. *Lc. xix, 9.*

71.5-6. *als þai wenten.* Should read: *als he wente.*

71.24. *Bartholomew.* ? Error for *Bartimeus*. Cf. *Mt. xx, 29-34*
 and *Mc. x, 46-52.* For an account of a similar error, see *The Lollard*
Bible, Deanesly, M., *Camb. Univ. Press*, p. 194.

72.33. *sauen hym.* Should be *sauen hem*.

73.7-9. *so þat hij ne weren atempted ne adrad of þe byleue, n[o] more*
þan hij hadden yseȝen his frende dyen in his presence A. et gaudeo propter
 vos, ut credatis, quoniam non eram ibi. *Ioh. xi, 15.*

75. § 81, heading. *Here bigynneþ þe secounde meditacioun by þe purs-*
day. This seems to point to the Harmony being used as a book of medi-
 tations. Cf. 87. § 95, heading. *Here bigynneþ þe sexte meditacioun vpon*
þe friday and Note. See also *Introd. p. xlix-1.*

75.26. *me.* Should be *hir* A. in memoriam eius. *Mc. xiv, 9.*

76.29-30. *bot ȝif þai helden hem stille, þe wers þai schulden crien*
 A. Dico vobis quia si hi tacuerint, lapides clamabunt. *Lc. xix, 40.*

77.5. *alle þe seke men* A. totus mundus. *Ioh. xii, 19.* There may
 have been some confusion between late Lat. *mundus*, 'multitude,' and
 Lat. *immundus*, 'unclean.'

78.21-22. *of markandises and of al oþer erpelich þing.* Addition.
 Cf. *Mc. xi, 27; Lc. xx, 1.*

79.19. *vyne.* There is an omission after *vyne*. Cf. *Mt. xxi, 33-38 =*
Mc. xii, 1-7 = Lc. xx, 9-14. The subject of *redde* is *þe folk*.

80.21. *so comen þe Saducens & seiden* A. accesserunt ad eum
 Sadducaeī qui dicunt. *Mt. xxii, 23.*

81.4-6. *For God seide þat he is God Abraham & God Ysaik & God*
Jacob; and þan semep it wel þat hij ben zutt A. De resurrectione
 autem mortuorum non legistis quod dictum est a deo dicente vobis Ego
 sum deus Abraham et deus Isaac et deus Iacob? Non est deus mortuorum
 sed viventium. *Mt. xxii, 31-32.*

81.6-7. *for whi tweie of þise þat in none manere weren, ne miztten in*
none manere ben. A curious addition, without any apparent connection
 with the context.

81.15-17. *for þe secounde of þise two comaundementȝ so falleþ to al*
þe lawȝe and to al þe prophecie A. In his duobus mandatis universa lex
 pendet et prophetae. *Mt. xxii, 40.*

84.10. *he, i. e. 'the temple.'* See *Introd. p. xvi.*

84.12-13. *hij schulden so be destrued, i. e. 'the stones of the temple.'*

84.27. *vertues of heuene*] A. *virtutes caelorum*. Mt. xxiv, 29. Cf. Wycl. *Late Version*. *vertues of heuenes*.

85.22-24. *he rewarded hem heizelich, þe tweie þat hadden his goodes he dubbled it hem*. Obscure, owing to mistranslation. The meaning is: 'he rewarded highly the two (servants) who had doubled his goods.' Probably 'ydubbled' has been omitted after 'goodes.'

85.33-34. *and þo on þe left half = and þo [gott], etc.*

87. § 95, heading. *þe sexte meditacioun vpon þe friday*. The author of the pseudo-Bonaventura's *Meditationes Vitae Christi* advised his reader, for purposes of meditation, to divide the life of Christ into seven portions, one for each day of the week. This work had an enormous popularity and influence. For the text see *S. Bonaventurae Opera, Moguntiae*, 1609 (Vatican edition), vi, p. 401. 'Meditationes vero sic diuide, vt die Lunæ incipiens, procurras usque ad fugam Domini in Ægyptum. Et eo ibi dimisso, die Martis, pro eo rediens, mediteris vsque ad apertionem libri in synagoga. Die mercurij exinde, vsque in ministerium Mariæ & Marthæ. Die Iouis abinde, vsque ad passionem. Die Veneris & sabbathi, vsque ad resurrectionem. Die vero Dominica, ipsam resurrectionem, & vsque in finem.' For a note on the authorship, see *S. Bonaventurae Commentaria, Quaracchi* edition, x, p. 25. [The above references were very kindly given to me by Miss Margaret Deanesly.—M. G.]

87. § 95, heading, contd. *fram þe tyme of complyn tyl þat it were morowe*. This is an error, as the time described refers to the events, not of § 95, but of § 96. (Cf. § 96, heading, *fram euensong tyme til it were on þe morowe*.) The heading of § 95 should probably be emended to something like *fram þe pursday tofore til it was euensong tyme*. Cf. §§ 94, 96, headings.

87.9-10. *asken to hym & to his deciples*, i. e. 'for him & for his disciples.' Probably some such expression as 'a room' has been omitted after *asken*. Cf. A. et quocumque introierit dicite domino domus quia magister dicit Ubi est refectio mea ubi pascha cum discipulis meis manducem? Mc. xiv, 14. Cf. also *diversorium*. Lc. xxii, 11.

87.31. *þe most of hem*, i. e. 'the greatest of them.' Cf. A. qui praeceptor est. Lc. xxii, 26.

88.6-7. 'And þou,' he seide, 'sum tyme turne azein, and conforte þi breperen.' Obscure, owing to mistranslation. See *Introd.* p. xvii.

88.16-18. *who so hadde sachel oïper scrippe, þat he schulde it selle, and biggen hem swerdes; and who so hadde none, selle his kirtel, and bugge hym a sweerd þere wiþ*] A. Sed nunc qui habet sacculum tollat, similiter et peram, et qui non habet vendat tunicam suam et emat gladium. Lc. xxii, 36.

90.4-5. *for alle þo þat leueden in hym þorouz her prechyng*] A. pro eis qui credituri sunt per verbum eorum in me. Ioh. xvii, 20.

90.23-24. *ouer þe water of Cedron*. But Jesus had already crossed to the Gethsemane side of *þe water of Cedron* as He went from Jerusalem vn to *þe mounte of Olyuele* (90.11). This error comes from adding, instead of interweaving, the various Gospel narratives; *trans torrentem Cedron* (Ioh. xviii, 1), being merely parallel to *in montem oliveti* (Mt. xxvi, 30)

and to *in montem olivarum* (Mc. xiv, 26; Lc. xxii, 39). See *Introd.* p. 1-li.

91.15-16. & seide hem þat hij hadden ysleped ynouȝ, and þat hij arisen & zeden forþ wiþ hym] A. et ait illis *Dormite iam et requiescite*: sufficit: venit hora: ecce traditur filius hominis in manus peccatorum. Surgite, eamus. Mc. xiv, 41-42. The Vulgate has been modified in order to overcome the apparent contradiction between 'Dormite' and 'Surgite.'

91.20. wiþ armes and wiþ launces and wiþ torches] A. cum lanternis et facibus et armis. Ioh. xviii, 3.

92.14-15. to Annas hous, þat hadde þe bisschopes douȝter Cayphas þat ilk zere ywedded. A mistranslation. The names *Annas* and *Cayphas* should be interchanged. The meaning would then be: 'the house of Caiaphas who had that year wedded the daughter of Annas, the high priest.' See Ioh. xviii, 13. Caiaphas was the *de facto* high priest at that time, but Annas, though deposed, may still have kept his title. In any case it is clear that the harmonist supposed he did. See 93.11, 21, 28, where Annas is thrice referred to as þe *biss(c)hop(p)*; the first reference corresponding to 'pontifici' (Ioh. xviii, 22), the second and third to 'princeps sacerdotum' (Mt. xxvi, 62, 65).

92.17. *Annas house*] atrium pontificis. Ioh. xviii, 15. Cf. 92.14-15, *Note*. The house technically belonged to Caiaphas, as *de facto* high priest, but perhaps Annas was allowed to retain part of it for his own use, especially as he was father-in-law to Caiaphas (Ioh. xviii, 13).

94.34-95.1. And Judas . . . went hym forþ, and henge hym self on a nelren tree. [The following note is based on references kindly communicated by Professor Kennedy.—M. G.] The tradition that it was an elder tree on which Judas hanged himself is found in England and France but not in Italy. There was an early Italian belief that the tree was the 'carob,' or S. John's Bread-tree, which gave John the Baptist his 'locusts' (Mt. iii, 4), and the prodigal son the 'husks' he would fain have eaten¹ (Lc. xv, 16).

'Era disopra alla fonte un carrubbio,
L'arbor si dice, ove s'impiccò Giuda,'²

says Luigi Pulci in his heroic poem, 'Il Morgante Maggiore,' first published in Venice in 1481.

In England and France, however, the elder-tree legend seems to have held its place unchallenged. Under 'seur,' the dominant O.F. form of 'elder-tree,' Godefroy³ quotes:—

'Per a Judas qu'il seit entendre,
Qui de Jhesum velt deniers prendre,
Peis se corut au seur pendre.'

¹ See *N.E.D.* under *carob*; also *Dictionary of Faiths and Folk-lore*, Hazlitt, W. C., London, 1905, Vol. I, p. 206, *elder*.

² Pulci, Luigi, *Il Morgante Maggiore*, Lond. 1788, Tom. III, canto xxv, stanza 77, ll. 1-2.

³ *Dic. de l'anc. lang. franç.*

(Est. de Fougeres, *Livre des manieres*, 310, Talbert.)

In his 'Travels,' after speaking of the Pool of Siloam and the pillar which Absalom caused to be put up in his own memory, Mandeville goes on to say: 'Et assez pres est vnquore l'arbre de *Sohur*,¹ ou Iudas se pendy, pur desesperance de ceo qil auoit vendeu et trahiz nostre Seignur.'² This passage in the current English version of the Travels³ reads: 'And faste by, is zit the Tree of Eldre, that Judas henge him self upon, for despeyr that he hadde, whan he solde and betrayed oure Lord.'

In each of the three versions of 'Piers the Plowman' the legend is mentioned:

'Iudas he iapede with the Iewes seluer,
And on an ellerne treo hongede him after.'⁴

The idea was still popular in Shakespeare's time. In the last scene of 'Love's Labours' Lost' (Furness, H. H., *Variorum* Ed., 1904, Act V. Scene 2, ll. 668-673), when the pedant Holofernes enters as Judas Maccabeus in the 'Pageant of the Nine Worthies,' the French lords Dumain, Boyet and Biron, mock him as Judas the Traitor:—

Ped. Iudas I am.

Dum. The more fhamer for you *Iudas*.

Ped. What meane you sir?

Boi. To make *Iudas* hang himfelfe.

Ped. Begin fir, you are my elder.

Ber. Well follow'd, *Iudas* was hang'd on an Elder.

In 'Every Man out of his Humour' (Act IV. Scene 4) Ben Jonson makes Carlo say in jest to Sogliardo of his friend Shift: 'He shall be your Judas, and you shall be his elder-tree to hang on.' See Halliwell's edition of Shakespeare, Vol. IV, pp. 421-2, Note 117.

95.17-18. *Bot Jesus hem ansuered nouzth, ne Pilate neiper*, i. e. Jesus gave no answer either to the Jews or to Pilate.

96.5, 8. *Barraban*] A. 'Barraban,' *Mt.* xxvii, 20, acc. of 'Barabbas.' Cf. 97.13, *Barabban*, and 18.13, *Note*.

96.35. *of hym*, 'over him.'

97.11-12. A rhymed couplet:—

'*pis see ze wel.*' *And hij ansuereden alle:*

'*His bloode on vs and oure childer falle.*'

99.22-23. '*Hely, Hely,*' and *seide pis psalme of þe sautere*: 'Deus, Deus meus, respice in me'] A. *Heli heli lema sabacthani, hoc est Deus meus deus meus, ut quid dereliquisti me?* *Mt.* xxvii, 46.

pis psalme, i. e. Psalm xxii, which begins 'Deus, Deus meus, respice in me: quare me dereliquisti?'

¹ *Schur*, Brit. Mus. MS. Sloane 1464: *Seur*, Brit. Mus. MS. Grenville xxxix.

² *Mandeville's Travels*, Warner, G. F., *Roxburghe Club*, 1889, p. 46, ll. 40-41.

³ *Mandeville's Travels*, Halliwell, J. O., *Lond.* 1839, p. 93.

⁴ *Piers Plowman*, Skeat, W. W., *Clar. Press*, 1886, Vol. I. A-text, Passus I, ll. 65-66.

99.25-26. *Hely, a man þat woned amonges hem in her baylie*, 'Elias, a man that dwelt amongst them in their bailiwick.' This curious addition also appears in *The Northern Passion*, edited by Miss F. A. Foster:—

'thay wende he haued callede hely
þat was a mane in thaire baylly.'¹

101.7. *mirre and encense and wormode*] A. *murrae et aloes*. *Ioh.* xix, 39.

101.8-9. *and dude it pere jinne*] it refers to the mixture of *mirre and encense and wormode* (101.7).

101.22-23. *a riche oignement þat is ycleped 'aromatha'*] A mistranslation of the Latin *aromata et ungenta* (Lc. xxiii, 56), 'spices and ointments.' Cf. *þe oignement aromatha* 102.3.

102.1-2. *Upon þe morowe, als erlich as any man myȝth honouren*] A. *Et cum transisset sabbatum . . . orto iam sole*. *Mc.* xvi, 1-2. Cf. *Mt.* xxviii, 1. Has *orto* been taken as connected with *orāre*?

102.2. *þe Maries*, i. e. 'Mary Magdalene, and Mary the mother of James.' To these S. Mark (xvi, 1) adds 'Salome' and S. Luke (xxiv, 10) 'Joanna.'

102.14. *þe wymmen*, i. e. *þe Maries*. See 102.2, *Note*.

102.15. *asked which opere hem schulden helpe*] A. *Et dicebant ad invicem: Quis revolvat nobis lapidem, etc.?* *Mc.* xvi, 3.

103.3-4. *And þo comen þe wymmen*. Cf. *þe wymmen als hij zeden toward þe sepulchre* (102.14-15).

103.27. *þe aungels arisen azeins Jesu*, i. e. 'the angels arose to meet Jesus.'

106.37-38. *þe twelue apostles*. But there were at that time only eleven. Cf. A. 'invenērunt congregatos undecim.' *Lc.* xxiv, 33.

108.12. *eiztteneþ*. Should be 'eighth.' Cf. A. 'post dies octo.' *Ioh.* xx, 26.

110.32. *þat he schulde dwellen*. This should probably be emended to [*he wolde*] *þat* . . . Cf. *he wolde*, l. 36; also the French Bible printed at Lyons in 1521 by Guyard des Moulins:—'*Je vueil quil soit en celle maniere tant que ie viengne. Que appartient il a toy?*'² A. has *Sic eum volo manere donec veniam, quid ad te?* *Ioh.* xxi, 22.

111.3. *maunde*. The Last Supper. Cf. *maundee* 111.27. The ceremony of washing the feet of poor persons on the day before Good Friday was instituted in commemoration of Christ's washing the apostles' feet at the Last Supper, and of his injunction that his disciples should in like manner wash one another's feet (John xiii, 14). The words 'A new commandment (*mandatum novum*) give I unto you, that ye love one another' (*ibid.* 34) from the discourse which followed the washing of the apostles' feet, were adopted as the first antiphon sung at the commemorative observance, which hence acquired the name of *mandatum*. In later

¹ *The Northern Passion*, Vol. I, E.E.T.S., Orig. Ser., No. 145, p. 210, ll. 1795-6. (MS. Add. 31042, B. Mus.)

² Communicated by Miss Mabel Day.

use, perhaps owing to the currency of *dies mandati* as a name for the day before Good Friday, *mandatum* frequently, as here, denotes the Last Supper itself (*N.E.D.*).

111.3-4. *vpe þe fourtiþe day after his vpryst*, i. e. the disciples returned to Jerusalem and assembled in the Upper Room on the fortieth day after the Resurrection.

111.19. *abiden in Jerusalem to conforten hem*. This should probably be emended to: *abiden in Jerusalem [til þat he hadde sent þe Holy Gost] to conforten hem*. Cf. *Acts* i, 4-5.

113. Colophon: *Here enden þe gospels an hundreþ and sex, outhenomen þe passioun of Jesu Crist*. There are seven gospels, or chapters, which deal with the Passion, viz. §§ 94-100. These are *outhenomen* because the Passion was often written as a separate and complete work. See Forster, F. A., *The Northern Passion*, Vol. II, E.E.T.S. Orig. Ser., No. 147, pp. 47-49.

VOCABULARY

- abayschten* pt. pl. were amazed, 68.22; *abaischt*, *abayst*, p.p. abashed, discomfited, 76.36, 102.12; 31.2, 69.8; 8.17, 110.18. A. Fr. (*s'*)*abaiss* = OF. (*s'*)*ebaiss*. Mod. F. (*s'*)*ébahir*.
- abowzen* prs. pl. submit, 72.2. OE. *á-búgan*. Cf. *bowzeande*.
- ac* conj. but, 1.9, 11, etc. OE. *ac*.
- acorden* inf. agree, 93.21; *acordeden* pt. pl. 93.19; *acorded* p.p. 95.31. OF. *acorder*.
- adrenchen*. *a*, intensive prefix, + *drenchen*. See *drenchen*.
- affiest* 2 sg. prs. trustest, 99.6; *affiep* 3 sg. prs. 68.23; *affieden* pt. pl. 66.22. OF. *afier*.
- afyngred* p.p. very hungry, famished, 78.6. For *af-hyngred*, OE. *of-hyngred*.
- aknowe* p.p. avowed, (self-)recognised, 24.17. OE. *on-cnáwan*.
- almesful* adj. charitable, 41.14. OE. *almyse* + OE. *full*.
- alosed* p.p. renowned (for goodness), 14.17; (for wickedness), 32.10. OF. *aloser* to praise.
- ameued* p.p. agitated, 5.38; stirred, moved (inwardly), 54.21. OF. *ameuver*, *amover*.
- amonestyng* vbl. sb. admonition, 7.36. OF. *amonester*.
- aneized* pt. sg. drew near to, 24.20. ME. *a* prefix + OE. *neah*, *nēh*, adv.
- a-nemptes* prep. with, 'apud,' 68.27. A form of *anent*.
- anged* adj. steep, 19.4. Cogn. w. OE. *anga* sb. prick, goad. Cf. also ON. *angi* spike, and *angr* fjord (Fritzner, J., *Ordbog over det gamle norske Sprog*, Vol. I, Kristiania, 1886).
- anizth* adv. during the night, 6.19. OE. *a(n)* + OE. adv. gen. *nihtes*.
- anoyed* p.p. ? For *enewed*, plunged into the water, 109.28. OF. *enewer*, *eneauer*.
- apayed* p.p. pleased, 10.12, 57.31. OF. *apayer* f. late L. *ad-pacāre*.
- apertelich* adv. openly, 49.29. OF. *apert* + OE. *-lic*.
- ap(p)araile* inf. to make ready, prepare, 2.16, 58.6. OF. *aparrailler*.
- aprise* sb. learning, 52.24. OF. *aprise* sb. and p.p. from *aprendre*.
- aqueynles* sb. acquaintances, 26.12. OF. *acoint*.
- a-rede* imp. sg. declare, prophesy, 93.36. OE. *arédan*. Cf. *redde*.
- arst* adv. first, 85.6; before, 101.14. OE. *ārest*, superl. of *ār*.
- assaye* inf. call upon, 11.4, 34.24. In 11.4, there seems the additional meaning 'try, tempt.' OF. *assayer*.
- aseged* p.p. besieged, 76.33. OF. *asegier*, late L. *assediāre*.
- atempted* p.p. tempted to evil, 73.8. OF. (xiv c) *atempter*, Latinised spelling of *attenter*.
- atened* p.p. enraged, 38.4. See *tened*.
- atiren* inf. prepare, 84. § 93, heading; *atireden* pt. pl. 101.23. OF. *atirer* to arrange, esp. one's dress.
- atyren* inf. prepare, 75.2. Cf. *atiren*.
- auenaunt* adj. suitable, 5.9, 79.25. OF. *avenant* pr. p. of *avenir*.
- aungel* sb. messenger, 31.29. OF. *angelé*, L. *angelus*, Gr. ἄγγελος, messenger.
- avised* pt. sg. refl. observed, watched 70.22, 92.28. OF. *aviser*.
- avoutrie* sb. adultery, 55.1, pl. 50.4. OF. *avoutrie*.
- baily* sb. administrator, 94.16; *bailyues* officers of justice, 80.8. OF. *bailli* bailiff.
- barme* sb. bosom, 64.24. OE. *barm*,

- baylie*, var. of *baillie*, bailiwick, the district under the jurisdiction of a 'bailiff,' 99.26. OF. *baillie* :— late L. *bājūlia*, f. *bājulus* bailiff. See *baily*.
- besant(es)*, *besaunt*(z) sb. besant(s), 'talenta' 85.21(2x), 22; pounds, 'mnas' 70. § 77, heading, 71.4. OF. *besan*(z), L. *byzantius* (sc. nummus) from *Byzantium* where the coin was first struck.
- biclippede*, *biclept* pt. sg. embraced, 67. § 73, heading, 68.2. OE. *beclyppan*.
- biclosen* inf. enclose, 3.16. OE. *beclysian* modified by OF. *clos*-stem of *clore*.
- bigge* inf. redeem, 69.35; *biggen* 6.26; — buy, 88.17, 89.13, 95.5; *bugge* 15.14, ? inf. 88.18. OE. *bycȝ(e)an*.
- biheste* sb. promise, 26.28. OE. *behæst*.
- bihett* pt. sg. promised, 86.18; *biheten* pt. pl. 86.18; *bihoten* p.p. 1.8.17. OE. *behātan*.
- biknowe* p.p. in phr. *were biknowe* = confessed, 56.16. OE. *be-cnāwan*. Cf. *aknowe*.
- bileft(e)* pt. sg. remained, 3.33, 8.9; *byleft* 106.30; *bileved* 106.29; *bileften* pt. pl. 109.30. OE. *be + lēfan*.
- bileued* 106.29. Cf. *bileft(e)*.
- birizen* inf. bury, 21.5. OE. *byrzan*.
- bitraisted* p.p. betrayed, 84.21. Probably a mistaken spelling of *bitraished*. OE. *be + traiss-*, *trahiss-*, lengthened stem of F. *trahir*.
- biwryeden* 37.6, 55.24. Cf. *bywryen*.
- blonnen* pt. pl. ceased, 96.12. OE. *blinnan*.
- bocched* p.p. afflicted with an ulcerous swelling, p. 42, § 44, heading and line 18. ONF. *boche* = OF. *boce*, ulcer. Cf. Mod. Eng. *boss*.
- bode* sb. word, message, 6.9. OE. *bōd*.
- bonair* adj. 26.30. Cf. *de-bon-air*, -eire, 59. § 63, heading, 27.29. OF. *debonaire*.
- botiler* sb. butler, 12.19. OF. *bouteillier* f. *bouteille*.
- bowzeande* pr. p. obedient, 21.27, 34.14; *bowzed* pt. sg. bowed, 100.4. OE. *būgan*.
- bride ale* sb. wedding feast, 23.30-31, *bridale* 23.32. OE. *brȳd-ealo*, lit. 'wedding ale.'
- brides sb.* bridal couple, 85.18. OE. *brȳd*, bride.
- brydegoome* sb. bridegroom, 85.16. OE. *brȳdguma*.
- byhoue* sb. use, 101.15. OE. **behōf*, utility, occurring in the deriv. *bihōf-lic*, useful.
- byname* 112.18. See *bynymen*.
- bynymen* inf. take from, 63.25; seize, 'corripe,' 60.14; *byname* pt. sg. took away, 112.18. OE. *beniman*.
- bywryen* inf. accuse, 37.23; *biwryeden* pt. pl. 37.6, 55.24. OE. *be- + wrēgan*. Cf. *wryen*.
- cacchen* inf. in phr. *cacchen hym away* = chase him away, 19.30. ONF. *cachier*, mod. F. *chasser*.
- castel(s)* sb. village(s), 29.24, 30.3, 8, 33.17, 36.1, 105.24, 106.27; L. *castellum*.
- casten* pt. pl. threw away, rejected, 79.23. ON. *kasta* to cast, throw.
- chargep* imp. pl. burden, 85.7; *charged* p.p. 34.28. OF. *charger*.
- chateux* sb. goods, chattels, 49.18. OF. *chateux*. See *Introd.* p. xv.
- chesible* sb. chasuble, 103.6. OF. *chesible*.
- chiden* inf. wrangle, 65.4. ? OE. *cīdan*, to blame.
- cisterne* sb. pool, 'piscina,' 44.14. OF. *cisterne*.
- clepen* inf. call, 85.33; *cleped* pt. sg. 6.5, 67.27; *clep-ed* p.p. 3.17, 4.6; — *id* p.p. 3.11. OE. *cleopian*.
- clos* sb. in *clos*, in a closed place, shut up, 108.12-13. F. *clos*.
- commune* adj. public, belonging to the community, 80.26. OF. *comun*, L. *communis*.
- conestable* sb. 'centurio' 29.6, 20; 'tribunus' 91.33. OF. *conest-able*.
- conforted* p.p. strengthened, 4.24. OF. *cun-*, *conforter*.
- conseileden* pt. pl. took counsel, 80.1. F. *conseiller*.
- contrarie* prs. pl. gainsay, 36.29. F.

- contrarier* (11th c. in Littré) ad. late L. *contrariāre*.
- cosynage* sb. kinship, the condition of being 'cousins,' 69.27. F. *cousinage*.
- coveitise* sb. covetousness, 85.9. OF. *coveitise*.
- covenable* adj. appropriate, 2.17. A. Fr. and OF. *covenable*, var. of *convenable*.
- countrepleden* inf. plead against, oppose, 7.14. A. Fr. *contrepleder*
- coupable* adj. guilty, deserving punishment, 100.14. OF. *coupable*.
- couplen* inf. join, connect, 79.25. OF. *coupler*, see *couples*.
- couples* sb. rafters, 22.32. OF. *cople*, *cuple*, later *couple*.
- cracche* sb. cradel, 5.7, 18, 25. OF. *creche*, *cresche*.
- cracchen* inf. spit upon, 93.33; *cracheden* pt. pl. 97.20. OF. *crachier*.
- creauncer* sb. creditor, 32.26. OF. *creancier*.
- croice* sb. cross, 84.30. OF. *crois*, *croiz*.
- crouche* sb. cross, 57.12. Late OE. *crúc* (f. L. *cruc-em*) with final *c* palatalised according to the Italian form.
- culueren* sb. doves, 12.28. OE. *culfer*, *culfre*.
- darnel* sb. 'zizania,' 43.10. A harmful grass, *Lolium temulentum*, which in some countries grows as a weed among corn. Origin unknown.
- daubed* p.p. plastered, painted, 82.10. OF. *dauber*, L. *dealbāre*, to whiten over.
- defenden* inf. forbid, 60.9; *defended* pt. sg. 38.20, 58.1, 67.10, 86.13; *defendende* pr. p. 94.23; *defended* p.p. 60.7. OF. *defendre*.
- demeyned* pt. sg. behaved, 58.27; pt. pl. refl. 13.6. OF. (se) *demenner*.
- destourblen* inf. interfere with, check, 76.28; *destourblep* 3 pr. sg. 63.2. OF. *desturber*.
- destresse* sb. compulsion, 26.28. OF. *destresse*,
- destrued* p.p. destroyed, 71.11, 76.33. OF. *destruire*.
- disseueren* inf. separate, 85.29. OF. *disseverer*, L. *dissēparāre*.
- dizth* p.p. prepared, 87.13. OE. *dihlan*, L. *dictāre*.
- doel* sb. lamentation, 45.29. OF. *doel*.
- dome* sb. judgment, 84.6. OE. *dóm*.
- douted* pt. sg. refl. was afraid, 4.2, 53. § 58, heading. OF. *se douter*.
- drawzen* p.p. removed, 100. § 101, heading. OE. *dragan*.
- drenchen* inf. drown, 18.6; *adrenchen* 21.18. OE. *drēncan*, causal deriv. of 'drink.'
- dressen* inf. refl. move, 42.19. OF. *se dresser*.
- dronkelew* adj. as sb. one given to drunkenness, 32.8. f. *druncen*, p.p. OE. *drincan*, + *-lew*.
- dubbled* pt. sg. doubled, 85.24. OF. *dubler*.
- duden* in the phrase *duden mychel after* 'greatly honoured,' lit. 'acted much in obedience to.' See *N.E.D.* *do after*.
- (*erpe*) *dyne* sb. earthquake, 84.20. OE. *dyne*, a loud noise.
- Effren* Ephraim, 'Efrem,' 74.32.
- eft sonen* adv. soon afterwards, 91.10-11. OE. *eft* + *sona*, with advbl. -s.
- egernesse* sb. bitterness of heart, 67.7. OF. *aigre* + OE. *-nes(se)*.
- eiztte* adj. eighth, 5.31. OE. *eahtha*.
- elde* sb. age, 4.23. OE. *eldo*.
- elde* adj. old, 8.29. OE. (WS.) *eald*.
- Elize* Eliseus, 'Helisaeus,' 19.1. Cf. Lc. iv. 27.
- elleue(ne)* adj. and sb. eleven, 109. § 111, heading and line 1, 111.26. OE. *endleofan*.
- Elye* 18.32. See *Hehe*.
- enchacen* inf. drive away, 34.16. *en* + OF. *chacier*.
- enchesoun* sb. fault, cause for condemnation, 9.20, 95.15, 34, 96.10, 26; *penchesoun* 67.5; *porowz penchesoun* because, 7.12. OF. *enchesoun*, L. *ocasión-em*.
- ensample* sb. example, 88.36, etc. OF. *essample*.

- ententlisch* adv. attentively, 6.7. OF. *ententif*.
- entermete* inf. meddle, 97.6. OF. *entremetre*.
- entre(e)* sb. opening, entrance, 101.17, 35. Fr. *entrée*.
- ester* sb. Easter, 'pascha,' 75.1, 86.3, 87.1; *estren* 12.26; *esterne* 82.24; *esturne* 8.5.
- ewandelye* sb. Gospel record, 75.25. A corrupt form of *ewangelye*, L. *evangelium*.
- ewangeliste* sb. evangelist, 89.2. Fr. *évangéliste*.
- eysel* 100.1. See *eysile*.
- eysile* sb. vinegar 99.29, 31. OF. *aisil*.
- fanteme* sb. illusion, phantom, 47.31. OF. *fantesme*.
- fatte* sb. vat, 22.15. OE. *fæt*.
- fer* adv. far, 92.16, etc. OE. *feor*.
- felle* adj. cruel, 82.12. OE. *fel*.
- felle* ?, 57.26. See *Notes*.
- felowered* sb. intercourse, 3.14. Late OE. *féolaza* sb., ON. *félage*, f. *fé* = OE. *feoh* property, money, + OE. *-ræden*, condition.
- fere* adj. in health, able to go, in phr. *hole and fere*, 17.11. OE. *faran*.
- ferping* sb. farthing, 'quadrans,' 82.29. OE. *féorping*.
- figere* sb. fig-tree, 78.15, *fyge(e)r(e)* 12.2, 42.10, 78. § 83, heading and lines. 7, 11. OF. *figier*. Cf. *fyge tree* 11.33.
- figured* ppl. adj. likened, 79.22. Cf. Fr. *figure* sb., *figurer* vb.
- filep* 3 prs. sg. defiles, 50.2, 7, *filed* pt. sg. defiled, 49.23. OE. **fylian*.
- floures* sb. flowers, 76.15. OF. *flour*.
- flum* sb. river, 72.14, 18. OF. *flum*, L. *flūmen*.
- fondyng* vb. sb. temptation, 91.9. OE. *fandian* to test, tempt, + *-ing*.
- forclosed* p.p. shut out, 85.17. OF. *forclos* p.p. of *forclore*.
- forlesen* inf. lose, 83.15. OE. *forléosan*.
- forworpe* inf. wither, perish, 78.11-12. OE. *forweorpan*.
- forzouen* pt. opt. pl. forgave, 60.29. OE. *forziefan*.
- founden* pt. pl. provided for, 33.14. OE. *findan*.
- frescheþ* pr. sg. ? fr[u]scheþ, collapses, 28.5. OF. *fruissier*, pop. L. **frustiäre*, to shiver to pieces.
- froteden* pt. pl. rubbed, 37.3-4. OF. *froter*.
- fruzt* sb. fruit, 78.11. Cf. *fruyt(t)* 78.8, 9, etc. OF. *fruit*.
- fulle* 1.12. See *Notes*.
- fyge(e)r(e)* 12.2, etc. See *figere*.
- glosen* inf. flatter, 80.9. OF. *gloser*.
- glotonye* sb. gluttony, 85.8. OF. *glutonic*.
- gott* sb. pl. goats, 85.30. OE. *gát*.
- grauen* p.p. buried, 39.17. See *ygrauen*.
- greiþ-en* inf. make ready, 87.5; *-eden* pt. pl. 87.12; *-e* 3 sg. subj., 65.7. ON. *greiþa* f. *greiþr* ready.
- gret* adj. *gret poeple*, great multitude, 38.11; adv. very, 75.10, 92.23. OE. *gréat* adj.
- gretten* pt. pl. greeted, 97.20. OE. *grætan*.
- greuen* inf. hurt, 111.17. Fr. *grever*.
- griselich* adv. horribly, 58.27. Late OE. *grislic*.
- Gru* sb. Greek, 98.11. OF. *griu*, *gru*.
- gruccheden* pt. pl. grumbled, 63. § 67, heading and line 6. OF. *groucher*, *gruchier*
- half* sb. side, 14.6, 15.10, 11, 85. 31.34, 94.11, 103.5, 21, 109.24; *-pl.* 100.10; *halue* direction, 46.14; *on anoþer half* on another account, moreover, 37.10; *on his halue* on his behalf, 31.10; *a Goddes halue* in God's name, 13.21, 21.34-35, 53.20, 79.3, 4-5, 6-7. OE. *healf*.
- haluendel* sb. half, 45.23; adj. 40.26. OE. *þone healfan dæl*, accus. case of *se healfa dæl*, the half part.
- hastysf* adj. sudden, 55.7. OF. *hastif*.
- heet(e)* 87.18, 89.12. See *hote*.
- heilseden* pt. pl. greeted, 104.8. ON. *heilsa* to salute.
- Helie* Elias, 'Helias,' 9.25; *Hely(e)* 2.11, 57.27, 58.4, 99.22(2x), 25. Cf. *Elye* 18.32; *Elias* 57.23.

- hem* variant of *hym* him, 2.28, 10.5, 33.14(2x), 36.22, 39.23, ?43.14, 16, 62.20, 88.4(2x), 17.
- her* poss. pron. their, 5.10, etc. See *Introd.* p. xxxv, § 59. OE. gen. plur. *hiera*.
- her(e)* sb. hair, 9.5, 32.17, 33.1 OE. (Angl.) *hēr*.
- herberouze* inf. lodge, entertain, 70.23. See *herberowze*.
- herberowze* sb. shelter, 61. § 64, heading. Early ME. *herberz(e)*, ON *herbergi*.
- heylsinge* vbl. sb. salutation, 3.7. See *heilseden*.
- hiren* poss. pron. theirs, 27.7. See *Introd.* p. xxxv, § 59. OE. gen. plur. *hiera*.
- honoura[n]ce* sb. honour, 75.20. OF. *honorance*, *onnourance*, action d'honorér, vénération. Cf. Godef. *Dic. de l'anc. lang. fr.*
- honouren* inf. worship, 102.2; *honourede* pt. sg. 91.4; *honoureden* pt. pl. 109.6; *honoured* p.p. 90.28. OF. (*h*)*onourer*.
- hoste* sb. host, 62.8; pl. guests, 'invitados,' 62.6, 12. OF. *hoste*. See *Notes* on 62.6, 12.
- hote* inf. used pass. be called, 2.8, 3.10, 4.13; *heel(e)* pt. sg. commanded, 87.18, 89.12; *hizth*, *hiztle* pt. sg. used pass. was called, 3.2, 4.14; 2.33; *hizhten* pt. pl. promised, 104.21; *yhoten* p.p. 111.20; *hiztle* p.p. declared, 6.4. OE. *hāt-an*, pt. sg. *heht*, contr. *hēt*, pl. *hehton*, *hēton*, p.p. *hāten*.
- houende* pr. p. lying at anchor, 17.23. Derivation unknown.
- houseled* pt. sg. communicated, 87.25. OE. *hūslian* f. *hūs* sacrifice.
- huddle* pt. sg. hid, 2.29. OE. *hȳdan*.
- hundreþ* sb. hundred, 22.1, 100.9, *hundreþes*, 47.5. ON. *hundrap* = OE. *hundred*.
- ifere* adv. = *in fere* in company, together, 108. § 110, heading. OE. *ze-ere* sb.
- ilk* adj. same, 90.20, etc. OE. *ilca*, *ilce*.
- jn* sb. inn, 20.12. OE. *inn*.
- inderlich* adv. earnestly, 18.22, 28.31. OE. *inner-a* + *-lic*.
- is* for *his*, 14.16, 80.18, 19.
- iourne* sb. a day's journey, 'iter diei,' 8.10. OF. *journee*.
- ioynen* inf. put together, make (as a joiner), 23.15. OF. *joign-* stem of *joindre*.
- karful* adj. sorrowful, 103.17. OE. *carful* f. *caru*.
- knowlechyng* vbl. sb. acknowledgement, 4.32. Cf. *knowlechen* inf. confess, 33.32, ad. OE. (*ʒe*)*cniūwan*, to know.
- ladde* p.p. ? invited, 12.5. OE. *laðian*, to invite.
- lambren* sb. lambs, 110.15. OE. *lamb*.
- langage(s)* sb. language(s), 111.14, 112.33. Fr. *langage*.
- langoured* pt. sg. was wasting away, 72.22. OF. *langorer* f. *langor* sb.
- lappeden* pt. pl. wrapped, 96.14. Prob. f. OE. *lappa* in the sense 'fold' or 'piece of cloth.'
- late* ? p.p. left, 101.18. OE. *létan*.
- lawze(n)* inf. laugh, 32.4; 75.16; *louzen* pt. pl. 97.19; 99.2; *lowzen* pt. pl. 64.6. OE. *hlehhhan*, *hliehhan*, Anglian *hlæhhan*.
- leche* sb. physician, 23.25; pl. 24.11. OE. *lēce*.
- le(e)pes* sb. baskets, 47.13, 52.4. OE. *lēap*.
- legge(n)* inf. let down, 17.30, 33; deposit, 41.4. OE. *leccan*.
- lep(e)* pt. sg. leapt, 99.30, 102.20. OE. *hlēapan*, pt. sg. *hlēop*.
- leten* inf. permit, 76.7, 100.23; *lete* 100.23; *leten* inf. cease, 20.15; *lette* 38.28; *leten* pt. pl. permitted, 76.11; —pt. pl. thought, 72.12; *leteþ* imp. pl. allow, 91.29; *leten* p.p. left, 4.1; —of, esteemed, 44.10; ? *late* p.p. left as, 101.18. OE. *létan*.
- leue* adj. beloved, 28.30. OE. *lēof*.
- leuer* compar. adv. in phrase *hadden leuer*, preferred, 96.4. See *leue*.
- leueyn* sb. leaven, 43.16. Fr. *levain*.
- lewed* adj. ignorant (implying a reproach), 54.31, 87.30. OE. *liewede*.

- libben* inf. live, 83.2. OE. *libban*.
loges sb. lit. 'lodges,' in phrase *fest(e)* of —, feast of Tabernacles, 53. § 59, heading and line 18. OF. *loge*, harbour, hut.
lokyng vbl. sb. appearance, 102.10. See *looke*.
looke inf. (pass. through ellipsis of object), watch, 101.29; *lokedden* pt. pl. looked, 102.17; pt. pl. refl. subj. should guard, 34.19. OE. *lócian*.
lookers sb. keepers, 102.11. See *looke*.
lordynges sb. lords, 45.18. OE. *hláford* + *-ing*.
louzen, *lowzen*. See *lawze(n)*.
ludder comp. adv. louder, 70.9. OE. *hlūd*.
lyes sb. lees (of wine), 23.36. Fr. *lie*.
lyfte 1 prs. sg. lift, 9.32. ON. *lyfta*. Cf. ON. *loft*, OE. *lyft*, sky. See *Introd.*, p. xvi.
maister sb. 'scriba,' 20.30, 21.3, 8; 'pater familias,' 43.26; 'maior,' 69.32; leader, 87.28; governor, 94.16; *maisters*, *maistres*, 'scribae,' 23.20, 27.11, 39.4, etc.; *maisters* 'legis periti,' 40.14, 61.30; 'seniores,' 96.8; *maistres* 'legis periti,' 32.1; 'legis doctores,' 22.25; rulers, 42.20; *mayster* of *þe lawe* 'legis peritus,' 31.1; *maistres* of *þe lawze*, 77.26; *maistres* of *þe folk* 'scribae,' 77.17. OF. *maistre*.
marchaunden inf. trade, 71.5. OF. *marcheander* f. *marchand*.
marchaundes sb. merchants, 77.8. OF. *marchand*.
margarite sb. pearl, 43.24. OF. *margarite*.
markandises sb. merchandise, 78.21. Fr. *marchandise*.
maunde(e) sb. in phr. *made his maunde(e)*, 111.3, 27. Ref. to the Last Supper. OF. *mandé*, ad. L. *mandatum*. See *Notes*.
medled p.p. mingled, 98.6. OF. *medler*, *mesdler* f. OF. *mesler*, L. *miscere*.
meigne 12.13. Cf. *meynee*.
merueile sb. marvel, 78.13. OF. *merveille*.
meseise adj. distressed, 62.9. OF. *mesaise* sb.
mesel sb. leper, 28. § 26, heading and line 8, 64.17, 22. OF. *mesel* leprous, leper, L. *misellus* wretched, wretch.
meynee sb. household, attendants 17.20, 70.31, 92.18, 95.29; followers, 83.14. OF. *meyné*.
mo quasi-sb. more (people), 46.27, 62.13. OE. *má*, adv.
mowe(n) inf. be able, 89.19, 111.13, 14, 15; *mowze* 46.28, 65.2; *mowen* pt. pl. 67.16. OE. *mazan*.
mysleeuande ppl. adj. misbelieving, 108.19. OE. *mis* + *liefan*.
myspaide p.p. displeased, 31.23. OF. *mespaier*. Cf. *paye*, *paied*.
myssiggen inf. speak evil, 60.11. OE. *mis* + OE. *secgan*. Cf. *sugge*.
myster sb. occupation, 18.14; need, 23.25, 36.11, 42.27, 88.31, 89.13, 37, 93.30. OF. *mestier*, *mester*.
namelich adv. especially, 10.6. OE. *nama* + OE. *-lic*.
neddre(s) sb. adder(s), 82.12, 111.15. OE. *niedre*.
nedes sb. errands, business, 8.21; adv. of necessity, 13.27, 14.17, 28.19. OE. *nied*.
nelren in phr. *a nelren tree*, sb. as adj. elder, 95.1. OE. *ellærn* elder-tree. For initial *n* in *nelren*. Cf. *neddre(s)*.
nempned p.p. named, 4.17. OE. *nemnan*.
nepes sb. in the comb. *wilde-nepes*, 9.4. See *wilde-nepes*.
nere adv. never, in no way, 69.21. Contracted form of OE. *næfre*.
nerrer double compar. adv. nearer, 69.19. Formed on ME. *nerre*, ad. ON. *nærre*, *nærri* adv., 'nearer, near,' compar. of *ná* 'nigh,' used only in combs. as *ná-búi* neighbour. Cf. OE. *néarra* compar. of *nēah* 'nigh'.
nigger sb. a mean, grudging person, 66.16. Dial. variant of *niggard* whose etym. is obscure.
nomen p.p. taken (into custody), 79.31. See *nyme*.
none sb. ninth hour, 3 p.m., 11.22,

98. § 99, heading; *noone* 99.18. OE. *nōn* ad. L. *nōna* (hora).
noupe adv. variant of *nou* now, 41.23, 24. OE. *nū*, now + *þá*, then.
nyme inf. take (into custody), 80.3. OE. *niman*.
nysten 76.32, etc. = *ne wisten*. See *witen*.
obeisschaunt pr. p. obedient, 60.18. Fr. *obéissant*, pr. p. of *obéir*.
offrandes sb. offerings, 41.30; *offrendes*, 95.4. OF. *ofrende* ad. med. L. *offerenda*, gerundive of *offerre*.
oignement sb. ointment, 75.10; *oynement* 32.15, 33.5, 75.14. OF. *oignement*.
oiper adj. as sb. another, 43.6 (2x). OE. *óper*.
openen inf. make known, 80.6. OE. *openian*.
opposeden pt. pl. questioned, 77. § 82 heading. Fr. *opposer*.
ordeynen inf. put in order, 66.13. A. Fr. *ordeiner* ad. L. *ordināre*.
oriole sb. 21.19. See *Introd.* p. xvi.
ostler sb. keeper of a hostelry, 35.18. A phonetic spelling of *hostler*, representing the historical pronunciation with *h* mute.
ouȝth adv. at all, in any way, 99.34. OE. *áwíht*, *áht*.
oweþ prs. pl. ought, 65.12. OE. *ázon*, pt. prs. pl. of *ázan*.
paen sb. pagan, 1.19, 39.24; *paene* 35.15; *payene* 29.16; *paens* 91.18; *paenes*, 29.16. OF. *paien*.
pans sb. pence, 'denarius,' 75.15. See *peny* and *pens*.
paid pt. sg. pleased, 45.20. OF. *payer*, L. *pacāre*. Cf. *apayed*.
parfette adj. perfect, 3.23. OF. *parfet*.
partie sb. part, 2.14; *parties*, 8.31. Fr. *partie*.
pask Passover, 13.16, 87.16, 100.21; pl. *paskes*, 16.33. OF. *pasche*, pl. *pasches*:—L. *pascha*, *paschas* (acc. pl.).
paye sb. satisfaction, 36.4. OF. *paie*. Cf. *apayed*, *paid*.
pays sb. peace, 24.27. OF. *pais*.
pens sb. pence, 'denarios,' 32.27, 28, 35.18; pieces of silver, 'dragmas' 63.14; 'argenteos' 86.18, 94.30, 95.3; 'loculos' 89.12. See *peny* and *pans*.
peny sb. penny, 4.31; 'staterem,' 59.20; 'dragmam,' 63.13; 'denarium,' 80.15; *penys* gen. pl. 'denariorum,' 46.31. OE. *pening*, later *peniz*.
peyned pt. sg. refl. took trouble, 36.3. OF. *pener*, 3rd sg. prs. *peine* (10th c. in Littré).
peymblelich adv. painstakingly, 40.1. Fr. *pénible* + OE. *-lic*.
peynnyble adj. painstaking, 38.26. Fr. *pénible* f. *peine*.
plenoer adj. as adv. at the full, 54.7. A. Fr. *plener* full.
pleynceande prs. p. lamenting, 25.1. OF. *plaindre*.
precede pt. sg. pressed, 38.23; *presed*, 24.19; *preceden* pt. pl. 27.21. A parallel form of ME. *pressen*, OF. *presser*.
pres sb. crowd, 22.30, etc. Probably = M.E., *prees* (see 24.13, 97.30), but may represent the parallel form *presse* f. Fr. *presse*.
presed pt. sg. 24.19. See *precede*.
privele in phr. in *privele*, in private, 93.8. OF. *priveté*.
pryuelich adv. privately, 100.33. Fr. *privé* + OE. *-lic*.
puplished pt. pl. proclaim, 100.18. OF. *puplier*.
pyne sb. the pains of hell, 69.35. OE. **pīn*, ad. L. *pōna*.
pyned p.p. made to suffer, 57.23. OE. *pīnian*.
quyte adj. free, clear, 55.10; 96.33. OF. *quite* ad. L. *quīetus*.
ramesones sb. 9.4. The broad-leaved garlic, *Allium ursinum*, which has an edible bulbous root. OE. *hramsan*, pl. of *hramsa*, was in later use taken as sing.
raþer compar. adv. sooner, 69.5. OE. *hraþe* adv. soon.
reaume sb. kingdom, 71.7; *rewme*, 31.4. OF. *reume*.
recette sb. receiving-place (for money), 77.15. OF. *recet*.

- recuseden* pt. pl. rejected, refused to receive, 67.25. ad. Fr. *récusar*.
- redde* pt. sg. took counsel, 79.19. OE. *riðdan*, pt. sg. *riðde*.
- redressed* pt. sg. refl. raised (himself) again, 55.16. ad. Fr. *redresser*.
- regne* sb. kingdom, 81.19, 99.16. OF. *regne*.
- regne* inf. reign, 88.2. OF. *regner*.
- relief* sb. remains of food, 47.12, 52.4, 22; *relief* 107.25. OF. *relief*, *relief*.
- remooved* pt. sg. refl. removed (himself), 67.26. OF. *remeuv*-, *remouv*-, the stressed stems of *remouvoir*.
- remue(n)* inf. remove, 74.6, 78.18; *remued* pt. sg. 102.9; *yremued* p.p. 102.20. OF. *remuer*, f. re- + *muer* :—L. *mūtāre*.
- repeled* pt. sg. summoned back, reinstated, 60.26. ad. A. Fr. *repeler*.
- reste* inf. cease, 23.32. OE. *ræstan*, *restan*.
- reume* 31.4. See *reaume*.
- richesse* sb. wealth, 68.23; —s, 66.23, 68.19. OF. *richesse*.
- rode* sb. in phr. *on rode*, on the cross, 96.12; *on roode* 96.24, 97.2, 3, 16–17; *roode tree* 99.5. OE. *rōd*.
- rot(i)en* inf. perish, 42.5, 48.18. OE. *rotian*.
- route* sb. company of people, 8.11. OF. *route*.
- salueden* pt. pl. saluted, 58.12. Fr. *saluer*.
- sarmoun* sb. spoken word, discourse, 16.26; 113.1; *sarmounnyne* vbl. sb. preaching, 48.15–16. AF. *sermun*.
- sautere* sb. Psalter, 81.25. A. Fr. *sauter*.
- schent* pt. sg. put to shame, 49.24; p.p. 49.26. OE. *scendan*.
- schoyng* vbl. sb. shoes (collectively), 88.14. OE. *scōh* + OE. *-ing*.
- schrede* inf. prune, 42.13. OE. *scrcēadian*.
- schyuer* sb. fragment, 46.33. f. Teut. root **skif*- to split.
- scratchedden* pt. pl. scratched, 96.18. App. produced by a confusion of the synonymous *scrat*, *cratch* vbs.
- segginge* vbl. sb. speech, words, 16.23. OE. *secgan* + OE. *-ing*.
- seien* prs. pl. say, 79.4. OE. *secgan*. See *sugge*.
- seizen* pt. pl. saw, 5.25, 6.6. OE. *sēon*, pt. pl. *sēzon*.
- semblaunt* sb. demeanour, 103.17; *made* —, appeared, 47.29. Fr. *semblant*.
- seten* pt. pl. sat, 22.25; 92.22. OE. *sittan*.
- sew(e)* pt. sg. sowed, 43.5, 8; *siwe* 43.10. OE. *siwan*, to sow.
- seweden* pt. pl. followed, 33.14, 16–17; *siwenden* 69.8; *siwed* pt. sg. 17.22; *ysewed* p.p. 68.30. A. Fr. *siwer* = OF. *siwre*.
- sex* adj. six, 2.31. OE. *sex*. See *Notes*.
- sexte* adj. sixth, 75.6. OE. *sexta*.
- siker* adj. safe, 68.14; *syker* certain, 2.30; *sikerer* compar. steadfast, reliable, 27.11. OE. *sicor* ad. L. *sēcūrus*.
- siwed* p.p. sewed, 98.20. OE. *siw(i)an*, to sew.
- siwed* 17.22; *siwenden* 69.8. See *seweden*.
- skyl* sb. reason, 4.34. ON. *skil*.
- smeren* inf. anoint, 32.20; *smered* pt. sg. 32.16, 18, 55.38; *smereden* pt. pl. 30.23. OE. *smerian*.
- sogette* adj. subject, 4.33; *sogettes* inflected adj., or pl. sb. 34.21; *sugett* sb. 69.33. OF. *suget*, *soget*.
- soleer* sb. upper room, 87.13. A. Fr. *soler*. Cf. OE. *solor*.
- sopeer* sb. supper, 75.8; *sopere* 87.15. OF. *soper*. Cf. *soupen*.
- sotile* adj. skilful, 65.12. OF. *solil*.
- sopenesse* sb. truth, 95.12, 13. OE. *sōp* neut. + *-nes*.
- soupen* inf. to take supper, 75.8. OF. *souper*.
- spatel* sb. spittle, 51.6, 55.38. OE. *spātīl*.
- spices* sb. ears of corn, 37. § 37, heading; *spyces*, 37.3. ad. L. *spica*.
- steizen* p.p. ascended, 5.22. OE. *stigan*, p.p. *stigen*.
- stene* inf. stone, 55.4. OE. *stānan*.
- stille* adv. still, 30.33, 37.28, 42.12,

- 59.24, 62.1, 71.19, 76.29, 108.3; quietly, 20.2, 95.35; secretly, 103.33. OE. *stille*.
stoute adj. fierce, 21.29. OF. *estout*.
striweden pt. pl. scattered, 76.15. OE. *strewian*.
sudari sb. napkin, 103.12. ad. L. *sūdarium*, f. *sūdor*.
suffred pt. sg. allowed, 76.27. A. Fr. *suffrir*.
sugge inf. say, 40.25; 57.28. OE. *seġan*. See *Introd.* p. xxxiii, § 46.
syker, 2.30. See *siker*.
taken p.p. 63.26. See *took*.
tale sb. heed, regard, 49.27. OE. *talū*, inflected *tale*.
te prep. variant of *to*, 75.2. OE. *tó*.
teken pt. pl. subj. 27.32. See *took*.
tened pt. sg. enraged, 55.29. OE. *téonian* f. *téon* hurt, injury.
tiping sb. news, 2.21, 20.3; *tipinges*, 103.19. ON. *tíð* + OE. *-ing*, the northern form of late OE.
tíðung, *tíðing*. ON. *tíðindi* is always plural.
tobaste pt. sg. burst asunder, 100.6; *tobrusten* pt. pl. 100.7. OE. *tóberstan*, pt. *-bærst*, *-burston*.
toclef pt. sg. burst asunder, 95.2. OE. *cléofan*, pt. sg. *cléaf*.
tok pt. sg. entrusted, 71.4; *tooken* pt. pl. gave, 96.16; *teken* pt. pl. sbj. take, 27.32; *taken* p.p. delivered, entrusted, 63.26. Late OE. *tacan*, *tóc*, **tacen*, f. ON. *taka*, *tók*, *tekinn*.
toun sb. 'villam,' 62.18, 90.24; estate, 63.25; 'castellum,' 65.14, 73.15; city, 105.24. OE. *tún* an enclosed space.
trawailen inf. trouble to travel, 29.7; *trawailed* p.p. wearied, 34.28. OF. *travailler*.
tretour sb. traitor, 80.3. OF. *traitur*.
treuþþlízth p.p. betrothed, 3.1. f. *treuþ* + *plízth*, p.p. from OE. *plihthan*, f. *plihht* danger, risk. For *treuþ*, see *treuþe*.
trewage sb. tribute money, 59.11, 13.15; 80.4, 11; *trewaeages* 59.21. OF. *treuage*.
trewþe sb. faith, 74.9; *treuþe*, 88.6; OE. *trieuþ*, *tréowþ*, *trjúwþ*, f. OE. *triewe* adj.
trobeled pt. sg. disturbed, 95.20. OF. *trabler*.
trowed pt. sg. believed, 102.30. OE. *tréowan*, *tréowian*.
trufte sb. an idle tale, 105.8. OF. *trufte*.
tumbed pt. sg. danced, 45.19. OE. *tumbian*.
þifte sb. theft, 96.5. OE. W. Sax. *þiefþ*, *þýfþ*, later *þýft* cf. ON. *þýfþ*, *þýft*.
þreted pt. sg. threatened, 38.21. OE. *þréatian*, f. *þréat*.
þridde adj. third, 8.14, 13.10, 16.29. OE. *þridde*, *-e*.
þritide adj. thirtieth, 10.13. OE. *þritizopa*, *-e*, f. *þritiz* + *-opa*, *-ope*.
þrust sb. thirst, 15.30, 32. OE. *þurst*.
þurte pt. sg. needed, 16.3. OE. **þurfan*, pt. sg. *þorfte*.
vnkouþ adj. unknown, 74.3; *vnkouþ* 71.6. OE. *uncūþ*.
vdernam(e) pt. sg. reproved, 40.13, 63. § 68, heading, 64.7. OE. *under-niman*. See *nyme*.
vderne sb. third hour, nine in the morning, 95. § 98, heading. OE. *undern*.
vnkouþ 71.6. Cf. *vnkouþ*.
vnneþes adv. with difficulty, 68.20. OE. *unéape* + *es*.
vnpes sb. lack of peace, 45.10. *un* + OF. *pais*.
vnþakeden pt. pl. ; unthatched, 22.31. OE. *un* + OE. *þacian*.
vpe prep. according to, 7.30, 24.9; upon, 26.20; concerning, 39.9. OE. *uppe*.
vpriyst sb. rising 111.4. OE. *up* + OE. *riisan*.
venymed ppl. a. poisoned, 111.16. ad. OF. *venimer*.
vyner sb. vineyard, 69.4. ? med. L. *vinārium* f. L. *vinum*, wine.
vyngour sb. vine-grower, 42.11. OF. *vignour*.
wake inf. keep watch, 85.14; *waken* pr. pl. 85.12; *wakeþ* imp. pl. 85.9. OE. *wacian*.
walken sb. welkin, sky, 41.18. OE. *wolcen* cloud.

- wariss(c)hen* inf. (to) heal, 25.18, 29.29; *warissched* pt. sg. 24. § 21, heading; *warisschande* pr. p. 29.24; *warished* p.p. 17.15, 18, 111.18; *wariss(c)hed* p.p. 17.14, 29.10, 22; *warissyhng* sb. healing, 73.5. OF. *warir*, *guarir*.
- waueþ* 3 prs. sg. waves, 31.25. OE. *wasian*.
- waymenteden* pt. pl. bewailed, 97.31; *weymentynge* pr. p. 105.10. OF. *guaimenter*.
- wede* sb. clothing, 112.20. OE. *wed*.
- weder* sb. weather, 21.16. OE. *weder*.
- werned* pt. sg. refused, 61. § 64, heading, 76.6. OE. *wiernan*.
- werres* sb. wars, 84.21. OF. *werre*, *guerre*.
- wilde-nepes* sb. bryony, 9.4. OE. *wildnæp*, var. of OE. *næp* ad. L. *nāpus* turnip.
- wile(n)* inf. know, 32.21, 74.30; *wol* 1 sg. prs. 73.18; *wyst* pt. sg. 73.20, 74.29; *wisten* pt. pl. 76.32, 86.17, etc. OE. *witan*.
- wiþdrowze* pt. sg. withdrew, 99.19. OE. *wiþ* + *dragan*.
- wiþnomen* pt. pl. sbj. rebuke, 'in-crepa,' 64.30-31. OE. *wiþ* + *niman*.
- wiþouten* adv. outside, 2.24. OE. *wiþ-utan*.
- wiþstode* pt. sg. stood beside, or perhaps, stood still, 70.9. OE. *wiþ-standan*.
- wiþtaken* p.p. restrained, 14.2. Late OE. *wi-utacan*, to draw back. See *took*.
- wiþth* sb. wight, person, 24.22; *wiþtite*, 29.10; ? *wiþtitt*, 43.27. OE. *wiht*.
- wode* adj. mad, 20.11. OE. *wód*.
- woned* pt. pl. dwelt, 4.30; p.p. wont, 8.6. OE. *wunian*.
- wraþpen* inf. refl. make angry, 39.11. OE. *wráþian*.
- wryen* inf. accuse, 95.17. OE. *wrēgan*.
- ybounden* p.p. bound, 20.12. OE. *bindan*, p.p. *bunden*.
- ydropyk* sb. man with dropsy, 61. § 65, heading. OF. *ydrop-ique*, -ique.
- yeten* p.p. eaten, 48.19; 52.3; 110.12. OE. *etan*.
- ygrauen* p.p. buried, 73.14. OE. *grafan* to dig. Cf. OE. *begrafan* to bury.
- yhoten* p.p. promised, 111.20. OE. *gehátan*.
- ymedled* p.p. mingled, 101.7. See *medled*.
- ypaied* ppl. a. satisfied, pleased, 38.25. F. *payer*. Cf. *apayed* and *paye*.
- yprisouned* p.p. imprisoned, 112.38. OF. *prisun* sb.
- yremued* p.p. removed, 102.18, 20. See *remue(n)*.
- yschadde* p.p. shed, 82.16. OE. *scádan*.
- yschent* p.p. put to shame, 55.14, 80.20. See *schent*.
- ysewed* p.p. followed, 68.30. See *seweden*.
- yseye* p.p. seen, 5.27, 36, 6.12. OE. *sewen* p.p. of *séon*.
- ysiwed* p.p. followed, 100.16. See *seweden*.
- yspoused* p.p. wedded, 85.18. OF. *espouser*.
- ysope* sb. hyssop, 99.31. OF. form of L. *hyssöp-us*, -um.
- ysperde* p.p. fastened, 107.10. app. ad. MDu. *sperren* (Du. *sperren*), = OHG. *sperran* (MHG. and G. *sperren*).
- ystowen* p.p. ascended, 112.23. OE. *stigan*.
- ytrauailed* p.p. wearied, 46.6. See *trauailen*.
- ynel* sb. disease, 44.21, 58.18; pl. 44.16. OE. *yfel*.
- ywoned* p.p. wont, 72.15. OE. *ze-wunian*.
- zede* pt. sg. went, 6.13. OE. *éode* pt. sg. of OE. inf. *gán*.
- zeme* sb. heed, care, 36.8, 57.9. OE. *zieme*.
- zerde* sb. garden, 90.25. OE. *zeard* an enclosure.
- zerde* sb. rod, 96.16, 20, 97.21. OE. **zierd*, *zyrd*.
- zouen* p.p. given, 4.18, 14.20, 23.12. OE. *ziefan*, p.p. *ziefen*.

LIST OF ABBREVIATIONS

- A. *Codex Amiatinus, Novum Testamentum Latine*, edit. Tischendorf, Lipsiae, 1854.
- Björkman. Björkman, E., *Scandinavian Loan-words in Middle English*, I. Upsala, 1900, Diss.
- Büllbring, *Elem.* Büllbring, K. D., *Altenglisches Elementarbuch*, Heidelberg, 1902.
- Deut.* *Deuteronomy.*
- E.E.T.S. The Early English Text Society.
- Godef., *Dic. de l'anc. lang. franç.* Godefroy, F., *Dictionnaire de L'Ancienne Langue Française*, Paris, 1880.
- Hab.* *Habakkuk.*
- Ioh.* *Evangelium secundum Iohannem.*
- Lev.* *Leviticus.*
- Luick, *Untersuchungen.* Luick, K., *Untersuchungen zur engl. Lautgeschichte*, Strassburg, 1896.
- Mc.* *Evangelium secundum Marcum.*
- Morsb. Morsbach, L., *Mittelenglische Grammatik*, Halle, 1896.
- Morsb. *Urk.* Morsbach, L., *Ueber den Ursprung der neuenglischen Schriftsprache*, Heilbronn, 1888.
- Mt.* *Evangelium secundum Mattheum.*
- N.E.D. Murray, J. A. H., *A New English Dictionary on Historical Principles*, Oxford, 1888 —.
- Siev. *Gr.*³ Sievers, E., *An Old English Grammar*, Eng. trans. Cook, A. S., 3rd edit. Ginn & Co., 1903.
- Wycl. *Earlier Version* } *The Holy Bible made from the Latin Vulgate by*
Wycl. *Later Version* } *John Wycliffe and his followers*, edit. Forshall
and Madden, Oxford, 1850.

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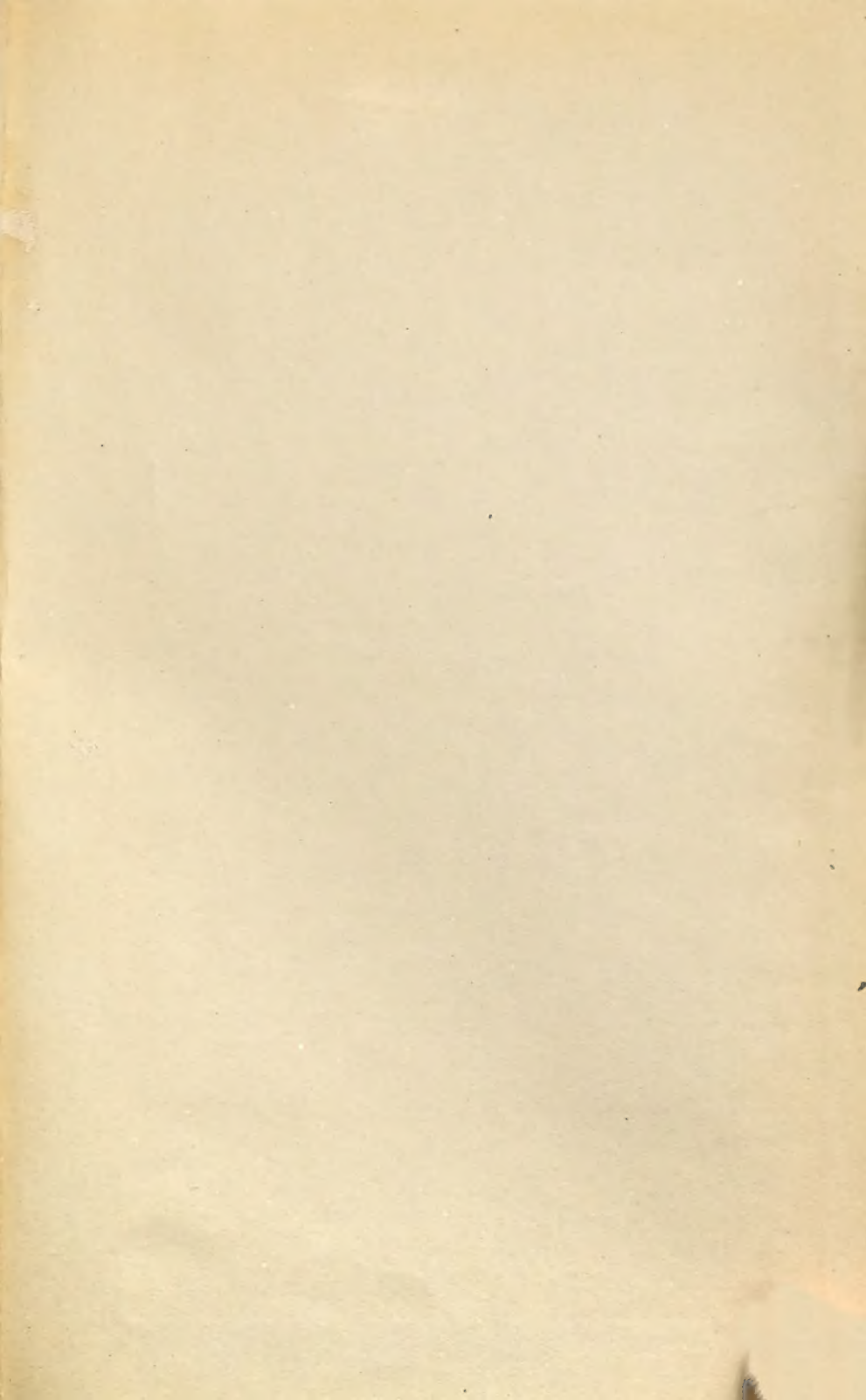
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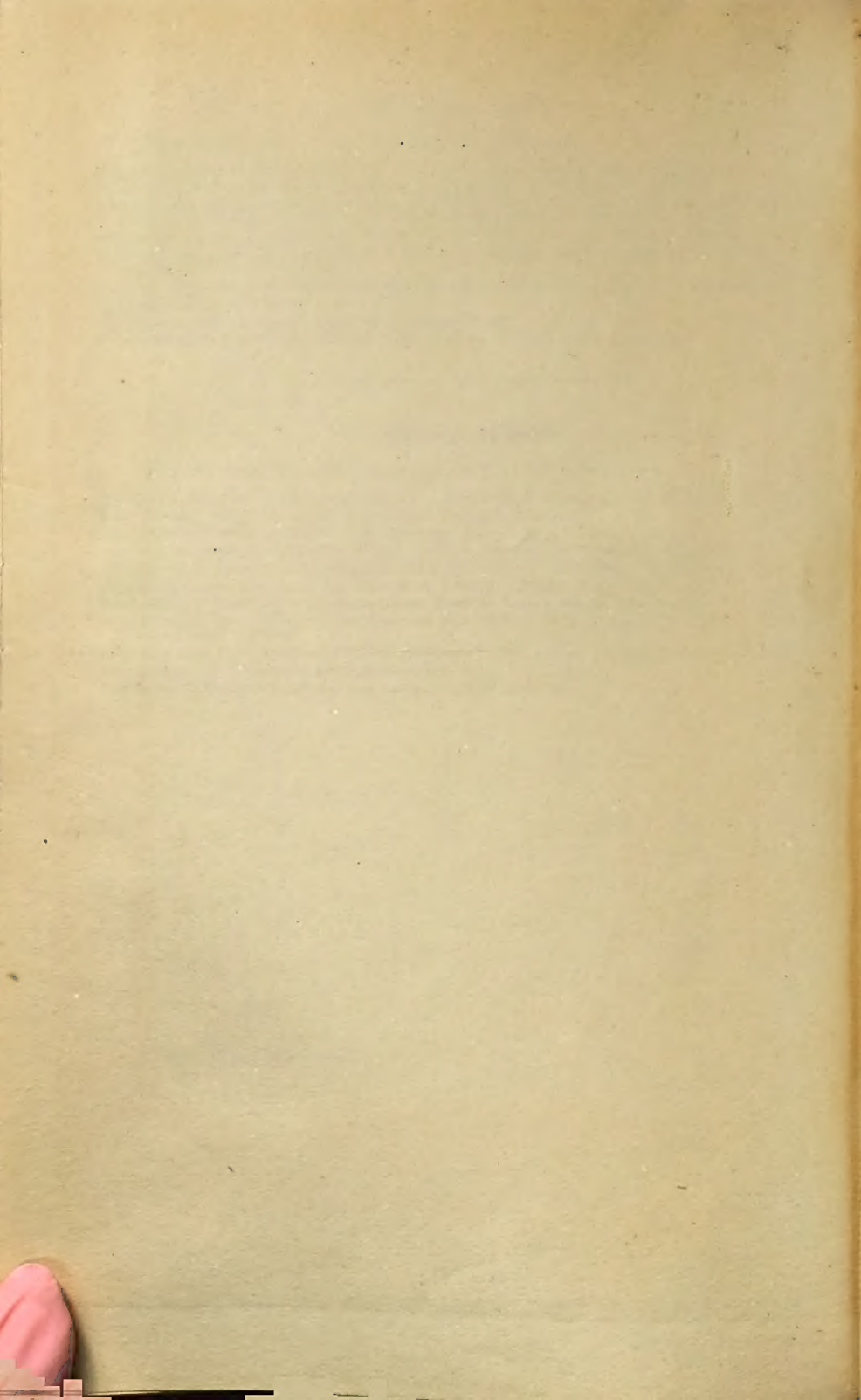
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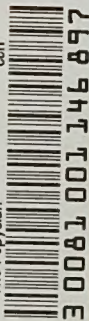


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